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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE history of the world is gradually losing itself in the history of the Church. Indeed, if we review the course of events during the last century, we shall find that there has been a remarkable tendency to this result. The rapid aggrandizement of Protestant nations, both in Europe and America, has already wrought wonders for 'the people that sit in darkness.' Hindostan has been withheld from the Man of Sin, and thrown open to the teachers of a pure gospel. China is casting aside its exclusive and intolerant policy, and receiving the missionary into its crowded population. A brighter day is dawning upon Africa, and Ethiopia has begun to "stretch out her hands unto God." Not that the statesmen and warriors who have been instrumental in effecting this change, contemplated any such result. No. 'They meant not so; neither did their hearts think so.' But he who sees the end from the beginning, has caused the wrath of man to praise him.

The year which has just left us, will be long remembered as one of the most eventful in the history of our race. *And the end is not yet.* The "distress of nations, with perplexity," has not passed away; "men's hearts" are still "failing them for fear, and for looking after those things which are coming on the earth." But whatever else may be uncertain, we may be sure of this, that the hand of the Lord is present in all these changes, laying broader and deeper the foundations of his everlasting kingdom, and preparing the way for the triumph of his anointed Son.

The connection between the convulsions of Europe and the progress of the missionary enterprise can be but imperfectly apprehended at present. What changes may take place in the relations of the continental powers to each other and to the whole world, we cannot predict. How far Romanism

is to be weakened, and to what extent it is to be driven out of heathen lands, is uncertain. But it cannot be that this shaking of the kingdoms of the earth shall be without its effect upon other nations. When the great earthquake occurred at Lisbon in 1753, the Atlantic Ocean was stirred in all its depths; and its mighty pulsations were felt on every shore. And in like manner the upheavings of European society are sending out their pulsations to every quarter of the world. The Moslem must feel them; the Brahmin must feel them; the Boodhist must feel them; and even on the other side of the globe, the gates which have begun to turn on their rusty hinges and admit the gospel to the perishing millions, will now move more swiftly than ever.

If we direct our attention more exclusively to the missionary operations of the past year, we shall find much to strengthen our faith and quicken our zeal. The reports of the different organizations, whether in Europe or America, which are laboring for the spread of the gospel throughout the world, show that God has been with his servants to cheer their hearts and bless their efforts. Our own missionaries have shared largely in the favor of Zion's King. Some of them, indeed, have encountered severe trials; a few have passed through deep waters; but most of them have been graciously permitted to pursue their way in quietness and peace; and all can sing of the goodness and mercy of their covenant-keeping God.

It is an important inquiry, as we stand upon the threshold of a new year, "Are we bringing all the tithes into the storehouse?" Have we given our property, our children, our own selves, to the Lord our God? Are we striving, each according to his ability, to hasten the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"? Above all, have we strong faith, remembering the words of our gracious Master, "According to your faith be it unto you"? Christian Brother! The time is short. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

AFRICA.

SOUTH AFRICA.

UMFOYI.—43 miles N. E. of Port Natal, and 6 from the sea.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout. One native helper.

UMSUNDUZI.—30 m. N. E. of Port Natal, and 15 from the sea.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—22 m. N. E. of Port Natal, and 15 from the sea.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—22 m. S. W. from Port Natal, and 5 from the sea.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams. Two native helpers.

IFUMI.—34 m. S. W. from Port Natal, and 7 from the sea.—James C. Bryant, *Missionary*; Mrs. Dolly F. Bryant.

OUT-STATIONS.—Umlazi River, formerly called Umlazi; Unwabi, 15 m. northeast, and Inwanguane, 18 m. west, of Umlazi; all connected with the Umlazi station.

Stations not known—Silas McKinney, Samuel D. Marsh, David Rood, *Missionaries*; Mrs. Maria L. McKinney, Mrs. Mary S. Marsh, Mrs. Alvira V. Rood.

On their way to the Mission.—Rev. William Ireland, *Missionary*; Mrs. Jane Ireland.

(5 stations, 3 out-stations; 9 missionaries—one a physician, 9 female assistant missionaries, 3 native helpers;—total, 21.)

Nothing has occurred during the past year to darken the prospects of this mission. The country in which it is located, is represented as pre-eminent for its beauty and fertility, and the climate seems to be well adapted to the constitutions of our brethren. There is no difficulty in gaining access to the natives. Indeed, there is a demand for more laborers than have yet been sent into the field. The territory occupied

by our mission is very large, and the population is constantly increasing.

Two churches have been organized, one at Umlazi, and the other at Umvoti. Seven natives have been reported as members of the latter; while in the former there were two in May, 1847, and several are supposed to have been admitted since. The accounts which the brethren give of some of these converts, are exceedingly interesting and hopeful. Schools have been established at most of the stations. The number of pupils reported one year ago was ninety.

Mr. and Mrs. McKinney arrived at Port Natal, July 31, 1847. Messrs. Marsh and Rood, with their wives, reached the same place, January 20, 1848. Mr. and Mrs. Ireland sailed from Boston, October 14, 1848. It is expected that three other ordained missionaries will embark for this mission in the course of a few months. Mr. Bryant, who left an affectionate people to devote himself to the evangelization of Africa, has been interrupted in his labors by a recurrence of pulmonary disease.

WEST AFRICA.

BARAKA.—John Leighton Wilson, Ira M. Preston, William T. Wheeler, *Missionaries*; Mrs. Jane E. Wilson, Mrs. Mary H. Griswold, Mrs. Jane S. Preston. Four native helpers.

OZUNGA.—William Walker, Albert Bushnell, *Missionaries*; Mrs. Bushnell. One native helper.

(2 stations; 5 missionaries, 4 female assistant missionaries, 5 native helpers;—total, 14.)

Mr. Walker was the only missionary in the field, from the spring of 1847 to the close of last summer. He seems to have been abundant in his labors; but it has been impossible for him to do all that he could have wished. His health has been very good; indeed, at the date of his last communication, he had "not lost a Sabbath or a day from sickness."

The disturbing causes, which have been so prejudicial to the interest of the mission heretofore, appear to have been less active and hurtful the past year. The French have been uniformly kind and friendly. Mr. Walker reports the attendance on the services of the sanctuary as very good; and the preaching of the Word seems not to have been altogether in vain. He cherishes a hope that a native lad has been renewed by the Holy Spirit; and another has been mentioned as deeply serious. For the six months prior to July 21, the school at Baraka was "unusually well attended."

On the 14th of June last, Messrs. Wilson and Bushnell, with their wives and Mrs. Griswold, sailed from Providence on their return to the Gaboon. They were accompanied by Messrs. Preston and Wheeler, and Mrs. Preston, who have gone out for the first time. All arrived at Elmina in safety, August 1, and were expecting to reach their destination about the 20th of August. The mission has been greatly afflicted by the death of Mrs. Walker. Her decease occurred on the 23d of April. To the last she rejoiced that she had devoted her life to the welfare of Africa. It is the opinion of Mr. Walker, that no argument against the comparative healthiness of the Gaboon can be drawn from the death of his wife.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

After remaining at Geneva a number of weeks, and experiencing much sympathy and kindness from Christians in that city, Mr. King proceeded to Malta, that he might be nearer to Athens, arriving there November 1, 1847. Having carefully watched the course of events in Greece from this post of observation till June, 1848, he resolved to return to the scene of his former labors, in the hope that God would open a door of usefulness to him in the work of the ministry. In taking this step, he appears to have acted judiciously; and though he may not be able to do as much in his Master's service at first as he could wish, he is exerting an influence, it is hoped, which will hereafter be seen to have an important bearing upon the spiritual enfranchisement of Greece.

It would be premature to speak of the issue of the question now pending between Mr. King and the Government. There was a protracted examination of his case during his absence, but without any known result. At the present time, however, it would seem that the King's Attorney is in no haste to bring the prosecution to a close. As late as October 2, nothing had been done to affect Mr. King injuriously; and though the future must be regarded as somewhat uncertain, we may hope that there will be no material interruption of his labors.

WESTERN ASIA.

ARMENIANS AND JEWS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Anna W. Homes, Mrs. Seraphina H. Everett, Mrs. Nancy M. Hinsdale, Miss Harriet M. Lovell. One native pastor, one native preacher, eight native helpers.
William G. Schaffler, *Missionary to the Jews*; Mrs. Mary R. Schaffler.

BESEK.—Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Martha B. Wood. One native preacher, one native helper.

BROOSA.—Benjamin Schneider, Daniel Ladd, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Charlotte H. Ladd. One native helper.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin. Four native helpers.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers. One native preacher, two native helpers.

ERZERROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss. One native helper.

AINTAB.—Azariah Smith, M. D., *Missionary*; Mrs. Corinith I. Smith. One native helper.

OUT-STATIONS.—*Nicomedia*, one native pastor, one native helper; *Adabazar*, one native helper; *Magnesia*, one native helper; *Salonica*, one native helper.

In this country.—Edwin Bliss, *Missionary*; Mrs. Isabella H. Bliss.

(7 stations, 4 out-stations; 18 missionaries—one a physician, 19 female assistant missionaries, 27 native helpers—two of them ordained pastors, 3 licensed preachers,—total, 64.)

The blessing of God has evidently been with the brethren who are laboring among the Armenians, during the past year. They have not been without their trials, some having suffered from ill health, and others having been driven from their dwellings by fire. The people, moreover, to whom they are breaking the bread of life, are still called to endure persecution for Christ's sake. But the Lord has been faithful to his promises, and his work has continued to prosper.

The Porte, mainly through the exertions of Lord Cowley, the British Ambassador, has at length acknowledged its Protestant subjects as constituting a distinct sect of Christians, with the same rights as the other acknowledged sects. The formal act of recognition took place on the 15th of November, 1847. This is an important step, and should be regarded with gratitude to God; but it will be some time before the new civil community will have actually secured for itself the blessings of religious toleration and liberty, especially in the provinces remote from the metrop-

olis. Mr. Carr, the Resident Minister for the United States, has placed the missionaries under great obligations by his efforts to secure them the undisturbed enjoyment of their rights.

New churches have been organized at Erzerroom, Aintab and Broosa, making seven in all. The number of members in these churches is about one hundred and seventy-five. About a thousand Armenians have openly professed Protestantism. Our native brethren are learning the art of self-government on the principles of the gospel, but not without occasional internal difficulties.

The mission has twenty-six native helpers, reckoning among these the pastors of the churches at Constantinople, Nicomedia, Adabazar and Trebizond. The native brethren are trained as fast as possible to the support of their own religious institutions; but, as yet, they are almost as poor, through the violence of their enemies, as were the churches of Judea, for whom the Apostle Paul solicited contributions. It has been found very difficult to make the gospel bear upon the Armenians at Smyrna; but appearances are now more hopeful in that city. The reports on the state of things at Aintab, from Mr. Johnston, Doct. Smith, and more recently from Mr. Schneider, are exceedingly interesting and encouraging. The population of that place is reckoned at forty thousand.

The seminary at Bebek, and the female seminary in Pera, are both prosperous and valuable institutions. More than 3,500,000 pages were printed, during the year, in the Armenian, Armeno-Turkish, and Greek languages. Some most desirable works, however, remain unprinted, for want of funds that can be appropriated to the object.

Doct. Smith, after a brief visit to this country, sailed from Boston, July 22, and arrived at Smyrna, September 20. Mrs. Smith had not previously been engaged in the missionary work. Mr. and Mrs. Edwin Bliss have been obliged to leave Trebizond, and return to this country, her health having become seriously impaired.

The missionary labors among the Jews of Constantinople are now chiefly in the hands of brethren connected with the Free Church of Scotland. Mr. Schaffler assists them, however, in many ways. But his great labor is the production of the Scriptures in the Spanish and German languages, printed for the Jews in the Hebrew character. A new edition of the Old Testament in

Hebrew-Spanish has been steadily in progress; and 3,780,000 pages of this version, with the original Hebrew in parallel columns, have been printed during the year.

Two young brethren have been designated to the proposed mission to the Jews at Salonica, in Macedonia, one of whom is expected to embark very soon.

SYRIA.

BEIRÛT.—Eli Smith, William M. Thomson, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Henrietta S. Smith, Mrs. Thomson, Mrs. Catharine S. De Forest, Mrs. Elizabeth Hurter. Two native helpers.

ARETH.—George B. Whiting, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Van Dyck. Two native helpers.

ALEPPO.—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Loanza G. Benton, Mrs. Mary E. Ford. One native helper.

OUT-STATIONS.—Bhamdûn and Tripoli.

Stations not known.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Emeline Wilson, Mrs. Roxana Foot.

In this country.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.

(3 stations, 2 out-stations; 9 missionaries—one a physician, 1 physician, 1 printer, 11 female assistant missionaries, 5 native helpers;—total, 27.)

The past year has been one of unusual progress in this mission. Messrs. Ford and Wilson, with their wives, sailed from Boston last winter, and joined their brethren early in the spring. Mr. and Mrs. Foot embarked at Boston, June 22, and arrived at Beirût, Aug. 24. Strengthened by these reinforcements, and encouraged to hope for additional laborers, the mission are laying their plans for a more widely extended system of operations. Already, indeed, a new station has been commenced at Aleppo; the Spirit of God having apparently prepared the way for the young brethren who have gone thither. Other places, it is hoped, will be occupied at no distant day.

The great problem of religious toleration has not been fully worked out at Hasbeiya. The heads of the Greek Church, finding that the Government would no longer lend its aid to oppress the Protestants, resorted to ecclesiastical penalties. These they employed with much skill and energy; and at first they entertained strong hopes of success. The ordeal through which our Protestant friends were called to pass, was very severe; but they all, with one exception, remained steadfast and unshaken. The fierceness of the storm seems to have passed by; still the liberal principles

recently promulgated by the Sublime Porte, may not have their legitimate sway at Hasbeiya for some time to come.

The formation of a purely native church is an important event in the history of this mission. Heretofore the native converts have joined the mission church, so called, composed in part of missionaries and their families. Within the last year, however, they have requested a separate organization; and they now constitute a church of Christ, similar to those previously formed among the Armenians. The successive steps which led to this result, have been already described in the Herald. The present number of members is not known.

Mr. and Mrs. Lanneau, not regaining their health sufficiently to resume their labors in Syria, have been released from their connection with the Board. Mr. Laurie, having become satisfied that his constitution is not adapted to the climate of Western Asia and the exposures of missionary life in that part of the world, has taken a pastoral charge in Massachusetts.

NESTORIANS.

OROOMIAN.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries*; Mrs. Jerusha C. Stocking, Mrs. Catharine A. Wright, Mrs. Deborah W. Cochran, Miss Fidelia Fisk, Miss Mary Susan Rice. Ten native helpers, five of them being preachers.

SEER.—Justin Perkins, *Missionary*; Mrs. Charlotte B. Perkins. Two native preachers.

In this country.—David T. Stoddard, *Missionary*; Edwin Breath, *Printer*.

(2 stations; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, 13 native helpers;—total, 24.)

The influence of this mission has been gradually penetrating the mountains of Koordistan; and it has now become apparent that the gospel is to be introduced into those wild regions, not from the Tigris, but from Oroomiah. "No portion of the Nestorian people," says Doct. Wright, "now remain unvisited, except a few living in the outskirts of their country on the north and south. The whole field is before us, and we know its wants." And it is a most fortunate circumstance, that just at this stage of the mission our brethren are assisted in their work by several native preachers, who are admirably adapted to the kind of labor which is required. They are ready to encounter hardship "as good soldiers"; and they have such a knowledge of the truth, and such a love for the souls of

their countrymen, that, with the divine blessing, they cannot fail to do much for the benighted mountaineers.

In April last, the Patriarch began to exhibit a spirit of hostility to the mission. Considering the character of the man, this is not surprising. Though regarded as a saint heretofore, he has recently shown that the temper of the meek and humble Christian may have no necessary connection with his office. Indeed, he has proved himself to be one of the most wicked and reckless of men. He has been supported and encouraged by a portion of his people, and he has sought assistance from Mohammedans and Jesuits; but the better part of the Nestorians, including nearly all the ecclesiastics, are friendly to the mission. This is a striking fact, and it shows how strong a hold our brethren have been enabled to gain upon the community. The mission has been, and is still, in some danger from the combination which has been formed against it; but we may hope that God will give them a deliverance in his own good time, and overrule all the machinations of its enemies for the furtherance of the gospel.

The seminary for boys at Seir has thirty-seven pupils, and the female boarding school at Oroomiah has thirty-six. Both institutions have been a great blessing to the Nestorians. The free schools, having more than six hundred pupils, are gradually improving. It is a pleasing circumstance that the Bible is the book chiefly used in them.

The Old Testament is in the course of translation from the Hebrew; and the Peshito version, in accordance with the wishes of the Nestorians, is to be printed in parallel columns. Bunyan's Pilgrim's Progress has been carried through the press; and it is found to be admirably adapted to the taste of the people.

Mr. and Mrs. Cochran were detained at Erzerum last winter by the sickness of the latter; but they proceeded on their journey when the season had become favorable for traveling this year, and arrived at Oroomiah in the month of June. Miss Rice reached her destination, November 20, 1847. The impaired health of Mr. Stoddard having made a journey necessary, he left Oroomiah in June last, accompanied by his family, intending to visit Constantinople, and then return after an absence of some four months. At Trebizond, however, Mrs. Stoddard was attacked by the cholera; and though in perfect health on her arrival in that city, the disease proved fatal. She died on

the 2d of August. Her surviving brethren and sisters among the Nestorians are sorely tried by this event. "It has made a wide and sorrowful breach," says Mr. Perkins, "in our little missionary band." Mr. Stoddard has since brought his motherless children to this country.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hannah D. Hume.

MALCOM PETH.—Mrs. Mary L. Graves.

Stations not reported.—George Bowen, William Wood, *Missionaries*; Mrs. Lucy M. Wood.

(2 stations; 4 missionaries; 3 female assistant missionaries;—total, 7.)

The labors of this mission, during the past year, have been similar to those of the previous year. The services on the Sabbath have been interesting to the missionaries; and there has been some evidence of interest among those who have listened to the Word. Three persons were admitted to the church, all of them pupils in the female boarding school under the care of Mrs. Hume. Excursions have been made to the villages in the vicinity of Bombay, as heretofore; and early in the year, Mr. Hume, accompanied by Mr. Fairbank of the Ahmednuggur mission, performed a tour in the Southern Concan. The impressions which these brethren received from their intercourse with the natives, in regard to a gradual preparation for the spread of Christianity, appear to have been favorable.

Messrs. Bowen and Wood, and Mrs. Wood, arrived at Bombay, January 19, 1848. Their time has been, of necessity, mainly devoted to a study of the language used by the natives in that part of India.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder; and Miss Cynthia Farrar. Seven native helpers.

SEROOR.—Ozro French, Allen Hazen, *Missionaries*; Mrs. Jane H. French, Mrs. Martha R. Hazen. Two native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*.

OUT-STATIONS.—*Wudaley and Wadagaan.*

(3 stations, 2 out-stations; 7 missionaries, 7 female assistant missionaries, 9 native helpers;—total, 23.)

No important change has occurred in the plans or prospects of this mission,

during the past year. The gospel has been regularly preached at Ahmednugur and Seroor, with some tokens of the divine favor; and several tours have been made among the surrounding villages. About a year ago Messrs. Wilder and Munger spent nearly six weeks in an excursion to Shalapoor, a city of forty thousand inhabitants, lying one hundred and thirty miles south-east of Ahmednugur. They visited more than a hundred villages going and returning, and had abundant opportunities for proclaiming the message of salvation.

From the last annual report of the mission, it appears that the church at Ahmednugur had ninety-five members, the increase during the previous year having been ten. The church at Seroor has some twelve or fifteen members. About thirty of the natives connected with the Ahmednugur church reside at Wudaley, or in its vicinity. It is gratifying to find that two assistants of the mission (Haripunt and Ram Krishna) have obtained licensure during the past year. The brethren "feel that they are very well prepared for this work, and well adapted to make known the truth to their countrymen." Haripunt has charge of the outstation at Wudaley.

In the common schools connected with the Ahmednugur station, there were nearly five hundred pupils enrolled at the commencement of 1848. At the same time the Christian boys' school had thirty-two pupils, whose progress in study had been gratifying. Miss Farrar had three common schools for girls, with eighty-six pupils, under her care. Higher qualifications are now required for admission to the seminary, and the number of pupils has been reduced to thirty-eight. Their proficiency, Mr. Burgess says, has been commendable. One of the boys and one of the teachers have received baptism. The girls' boarding school, under the supervision of Mrs. Ballantine, has had about forty pupils.

The common schools at Seroor have about one hundred and sixty pupils, all of them boys, it having been found impracticable to sustain such a school for girls. The boarding school for boys, having twenty scholars, is under a strong Christian influence. A semi boarding school for girls, with twenty pupils, has been somewhat successful.

MADRAS.

ROYAPOORUM.—Henry M. Scudder, *Missionary*; Mrs. Fanny L. Scudder. Four native helpers.

CHINTADREFFTAH.—Miron Winslow, *Missionary*. Three native helpers.

BLACK TOWNS.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

Temporarily resident in the Madura Mission.—John Scudder, M. D., *Missionary*; Mrs. Harriet W. Scudder.

In this country.—F. D. W. Ward, *Missionary*; Mrs. Jane S. Ward.

On their way to the Mission.—John W. Dulles, *Missionary*; Mrs. Winslow, Mrs. Dulles.

(3 stations; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, 7 native helpers;—total, 19.)

The printing establishment at Madras, which is one of the most valuable of the kind connected with India missions, has thrown off sixteen millions pages during the year. The schools contain nearly nine hundred pupils, about twenty of whom are boarding scholars. None are received into the boarding schools who do not renounce caste, and none beyond the age of boyhood unless they are candidates for admission to the church. The congregations at the two preaching stations have each about five hundred hearers. The admissions to the church have been nineteen; and about the same number have been cut off from Christian fellowship in the struggle with caste.

Among the proofs of the influence of missions on the native mind, are the combinations made by the Hindoos to resist its progress. This opposition is sometimes quite violent; and Mr. H. M. Scudder has even been rudely assaulted. But all this is to be expected in the progress of Christianity amid such a people.

Mr. and Mrs. Dulles embarked for this mission, October 10, 1848. Mrs. Winslow accompanied them on her return to Madras. It is expected that Doct. and Mrs. Scudder, on being relieved by the physician now on the way to the Madura mission, will join their fellow laborers at Madras.

MADURA.

MADURA WEST.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy. Six native helpers.

MADURA EAST.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler. Three native helpers.

DINDIGUL WEST.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan. Seven native helpers.

DINDIGUL EAST.—John Rendall, *Missionary*; Mrs. Jane B. Rendall. Four native helpers.

PERIACOOLEM.—Henry Cherry, George Ford, *Missionaries*; Mrs. Henrietta E. Cherry, Mrs. Ann Jennett Ford. Four native helpers.

POOTHACOTTA.—(In charge of Mr. Muzzy.) Nine native helpers.

SIVACUNGA.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb. Four native helpers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor. Three native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick. Seven native helpers.

PASUMALIE, (the Seminary.)—William Tracy, *Missionary*; Mrs. Emily F. Tracy. One native helper.

OUT-STATION.—Maloor, under the care of Mr. Chandler.

Station not known.—Charles Little, *Missionary*.

In this country.—Mrs. Mary H. Lawrence.

On their way to the Mission.—Charles S. Shelton, *Physician*; Mrs. Shelton.

(10 stations, 1 out-station; 11 missionaries, 1 physician, 12 female assistant missionaries, 43 native helpers;—total, 72.)

This mission has been still farther reinforced during the past year. Mr. and Mrs. Little arrived at Madras, April 16, and subsequently proceeded on their way to Madura. Mrs. Little's missionary career, however, was destined to be very brief. She died on the 4th of July, having given promise of being a faithful and valuable laborer in the Lord's vineyard. She appeared devoted to her work, says Mr. Winslow, and was cheerful and happy in her prospects. Doct. and Mrs. Shelton sailed for Madras, October 10, in the hope of joining the mission early in the present year. This will enable Doct. Scudder to leave a field in which he has done good service, and return to Madras. Mr. Muzzy has been married to Miss Mary Ann Capell, of the Ceylon mission. Mr. North has been released from his connection with the Board.

The churches have suffered, as to their numbers, in a decisive controversy with caste. The struggle must be regarded as an indication of progress, however, and an omen for good. There are more than two hundred members who retain their standing. The additions on profession were stated in the last annual report as having amounted to twenty-eight. Seventy-two were suspended for their conduct in relation to caste, a large proportion of whom were in the employment of the mission.

The name of "Christian congregations," is substituted for that of "Christian villages," as more accurately descriptive of the thing intended. At present we must understand that these congregations are very small, though the aggregate of the families embraced in them is more than four hundred; and that the Christianity found in them is but little more than nominal. This feature of the mission is nevertheless quite interesting.

The schools contain two thousand four hundred pupils, one hundred and twenty of whom are boarding scholars. The number was reduced more than one third, the past year, the Committee not having been able to afford the funds for so large a number of schools. The seminary suffered severely in the conflict with caste, thirty-five having left, only a few of whom have returned. In April last the number of students was fourteen, four of them being church-members, and four more candidates for Christian fellowship. Their conduct is reported as exemplary.

CEYLON.

TILLIPALLY.—Adin H. Fletcher, *Missionary*; Mrs. Elizabeth S. Fletcher. Seven native helpers.

BATTICOTTA.—Henry R. Hoisington, William Howland, Eurotas P. Hastings, *Missionaries*; Mrs. Nancy L. Hoisington, Mrs. Susan R. Howland. One native preacher and six native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, and Miss Eliza Agnew, *Teacher*. One native preacher and four native helpers.

MANEPT.—Benjamin C. Meigs, *Missionary*; Samuel F. Green, M. D., *Physician*; Eastman Strong Minor, *Printer*; Mrs. Lucy B. Minor, Mrs. Mary R. Athorp. Six native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Eunice T. Smith. Two native helpers.

CHAVAGACHERY.—William W. Scudder, *Missionary*; Mrs. Catharine H. Scudder. Two native helpers.

VARANY.—One native helper.

OODOOPITTY.—Edward Cope, *Missionary*; Mrs. Emily K. Cope. Two native helpers.

OUT-STATIONS.—*Caradine, Valany, Poongerdivine, Kaita and Moolai*, connected with Batticotta; and *Atchooraly*, connected with Tillipally.

On their way to the Mission.—Joseph T. Noyes, Cyrus T. Mills, *Missionaries*; Thomas S. Burnell, *Printer*; Mrs. Elizabeth A. Noyes, Mrs. Susan L. Mills, Mrs. Martha Burnell.

In this country.—Daniel Poor, *Missionary*; Mrs. Ann K. Poor, Mrs. Sarah M. Meigs, Mrs. Anna C. Whittlesey.

(8 stations, 6 out-stations; 12 missionaries, 1 physician, 2 male and 16 female assistant missionaries, 2 native preachers, 30 native helpers;—total, 63.)

The labors of this mission, during the past year, have been similar to those of previous years. The gospel has been preached in the sanctuary, by the wayside, and from house to house; and the blessing of God has not been altogether withheld. Twenty-one persons have been admitted to the different churches, making the number of members, at the date of the last report, three hundred and thirty-three. A crisis would seem to be approaching in regard to caste, similar to what has come in the Madura mission. The average congregations on the Sabbath at six stations are reported

as embracing four hundred and fifty souls, many of them, however, being children in the schools. It is thought that heathenism is losing its hold on the people; but infidelity, on the other hand, seems to be on the increase. "That a broad foundation for future success has been laid," the mission say, "in the dissemination of gospel truth throughout the province, we have no doubt."

The schools have enjoyed their usual prosperity during the year. The seminary at Batticotta has about one hundred and twenty members. Mr. Hoisington speaks favorably of the religious state of this institution. There has been some evidence that ten or fifteen of the students have been born of the Spirit. The female boarding school at Oodooville had ninety pupils at the commencement of the year. A new class of twenty-two has since been received. In the English schools there are more than five hundred pupils, and in the free schools nearly four thousand. Sixty schoolmasters are members of the church. The number of pages printed is reported as exceeding six millions.

Mr. and Mrs. Poor are on a visit to this country, he having embarked for Ceylon, October 23, 1815. Mrs. Whitelsey returned in their company. Doct. and Mrs. Nathan Ward have been released from their connection with the Board. Mr. and Mrs. Noyes, Mr. and Mrs. Mills, Mr. and Mrs. Burnell sailed from Boston for Madras, October 10.

EASTERN ASIA.

SIAM.

BANGKOK.—Asa Hemenway, *Missionary*; Mrs. Lucia H. Hemenway.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

This mission is now reduced to a single ordained laborer and his wife. The causes which have led to the dissolution of Messrs. Bradley and Caswell's connection with the Board, are related historically and fully in the last Annual Report. They cannot be brought within the limits prescribed for this survey. A single extract, however, will be made from the conclusion of the statement of the case as given in the Report.

"The Committee were at length convinced that, with the two brethren retaining their peculiar states of mind and remaining in the mission, it would not be possible much longer to keep the mission

in existence. The case was by no means one of mere doctrinal errors. It was not even necessary to determine precisely what were the new views embraced by those brethren. There was no doubt, that they regarded themselves as having different views from those they had entertained when they were appointed to their mission, and from those of their brethren in the mission; and on a subject, too, which they themselves believed to be of the highest practical importance; and that they were zealous in propagating these opinions among their brethren of the mission; and that the effect upon the minds of all their associates was extremely unhappy, till at length it had become impossible to keep the mission amicably and prosperously together, or to reinforce it with a prospect of unity and success. Added to all this, in respect to Doct. Bradley, was his change of views on the subject of Infant Baptism.

"The Prudential Committee would not be understood as calling in question the piety of these brethren, nor as desiring to diminish the force of aught that has been said in commendation of them in former Reports. And their personal intercourse with Doct. Bradley, since his return home, has been entirely fraternal. It has resulted in his asking, for himself and Mr. Caswell, a release from their connection with the Board, which has been granted."

Agreeably to the recommendation of the Board, at its last annual meeting, the Committee have decided to discontinue this mission. Three other societies will have their representatives in Bangkok; and they will doubtless be ready to extend their operations to other places in Siam, when the way shall have been fully prepared.

CANTON.

CANTON.—Elijah C. Bridgman, Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; Samuel Wells Williams, *Printer*; Mrs. Bridgman, Mrs. Isabella Ball, Sarah S. Williams.

(1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries;—total, 8.)

No remarkable event has occurred in the history of this mission during the year, though the amount of personal intercourse with the people has been somewhat enlarged. Our brethren have freer access to the native mind than they have secured heretofore; and it is easier to obtain a hearing for the Word.

Mr. Williams sailed from New York

on his return to Canton, with his wife, June 1; and Mr. E. C. Bridgman has spent a considerable part of the year at Shanghai, the most northern free-port, associated with a deputation from several other missions, American and English, in revising the Chinese New Testament. They have had a learned and protracted discussion, which is not yet ended, on the name which should be used in Chinese to express the general term *Elohim* in Hebrew and *Theos* in Greek.

More than a million of pages have been printed, and much importance is attached to the distribution of books. One convert has been admitted to the church. He traces his first impressions to observing the conduct of an English missionary, some years ago, who was confined in prison by the Chinese. Hopes are entertained of the piety of another.

AMOY.

AMOY.—William J. Pohlman, Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Elenor S. Doty. One native helper.

(1 station; 3 missionaries, 1 female assistant missionary, 1 native helper;—total, 5)

The prospects of this mission continue to be cheering. A site has been secured for a house of worship, and a building is in progress. Meanwhile an edifice that was standing on the lot, has been fitted up for temporary use. This is opened twice a day for public services; and the attendance thus far has been encouraging. The Viceroy of the Province has given his formal sanction to the transaction by which the building lot was obtained. Such a fact argues well for the liberality of the Chinese officials at Amoy.

In addition to the two old men whose admission to the church has been heretofore mentioned in the Herald, two others, father and son, have received baptism from Rev. Mr. Stronach, of the London Missionary Society. A family, consisting of a mother and her two sons, have renounced idolatry in circumstances of peculiar interest; and "the little leaven" seems to be spreading to other households. The native assistant employed by our brethren affords them much satisfaction; and they hope that he will prove a rich blessing to his people.

There is a school of forty-six boys; and a school of girls could easily be collected. The monthly concert, the Bible class, the meeting for Chinese women, a similar meeting for men, and a monthly conference preparatory to the commu-

nion, are all prosperous. Our brethren, in addition to their ordinary labors in the city, make occasional excursions to the surrounding villages. The country around Amoy continues to be accessible; and a very large number of missionaries might find an open field for their efforts.

FUH-CHAU.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries*; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin.

(1 station; 5 missionaries, 3 female assistant missionaries;—total, 8.)

This mission, it will be remembered, was commenced by Mr. Johnson, who arrived at Fuh-chau, January 2, 1847. Mr. and Mrs. Peet joined him from Amoy, September 6, 1847. Mr. and Mrs. Cummings, Mr. and Mrs. Baldwin, and Mr. Richards, sailed from Philadelphia, November 11, 1847, arrived at Hong Kong, March 25, 1848, and reached their destination, May 7. All the brethren devote much of their time to the study of the language; still the older missionaries seem to be laying the foundation of a prosperous enterprise.

From the information which has been obtained in regard to Fuh-chau and the surrounding country, it appears to be a very eligible post for missionary labor. The population is large, and no embarrassment is anticipated in gaining access to the native mind. Mr. Johnson began to use the language of the place, at family worship, early in 1847; and about three months later, he commenced public worship for the Chinese in his own house. On the 1st of June, 1848, he opened a small school in a district lying some two miles from his residence, connecting with it the preaching of the gospel and the distribution of tracts. He has from fifty to one hundred hearers of the Word. The mission are oppressed with the thought, that so little is doing for the immense throngs which they see around them.

INDIAN ARCHIPELAGO.

BORNEO.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Josephine M. Youngblood.

KARANGAN.—William H. Steele, *Missionary*.

(2 stations; 2 missionaries, 1 female assistant missionary;—total, 3.)

Before Mr. Thomson left Singapore, on his way home, he had an unexpected

hemorrhage, and it was with difficulty he reached Berne, in Switzerland, the home of his late deceased wife, where he was to leave one of his motherless daughters. Here, in accordance with the good pleasure of his Lord, he closed his earthly labors on the 2d of April last. It was a mysterious Providence, that prevented his visiting the beloved church in this country to which he belonged, where he hoped to find recruits for his mission.

The health both of Messrs. Youngblood and Steele is now so precarious, that there does not appear to be a possibility of their carrying on the mission alone. The Committee have been very anxious to send such a reinforcement as the circumstances demand; but their efforts have hitherto been fruitless.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS MISSION.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Lucy G. Thurston.

KEALAKEKUA.—John F. Pogue, *Missionary*; Mrs. Maria K. Pogue.

KEALIA.—Mark Ives, *Missionary*; Mrs. Mary A. Ives.

KAU.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, John D. Paris, *Missionaries*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

KOHALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin. One native preacher.

LAHAINALUNA.—William P. Alexander, T. Dwight Hunt, Claudius B. Andrews, *Missionaries and Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Mary H. Hunt.

WAILUKU.—Daniel T. Conde, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey, Miss Maria C. Ogden. One native preacher.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown. One native preacher.

OAHU.

HONOLULU.—Ephraim W. Clark, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Sarah L. Hall, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers, Mrs. Ann Maria Dimond.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William

H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Delia S. Bishop. One native preacher.

WAILUA.—John S. Emerson, Peter J. Gulick, *Missionaries*; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick. One native preacher.

KANEONE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

KAUAI.

WAIMEE.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith, M. D., *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Cochran Forbes, *Missionary*; Mrs. Rebecca D. Forbes, Mrs. Antoinette T. Dibble.

On their way to the Mission.—Charles H. Wetmore, M. D., *Physician*; Mrs. Lucy S. Wetmore.

(19 stations; 26 missionaries—one a physician, 3 physicians, 9 male and 39 female assistant missionaries, and 7 native preachers;—total, 77.)

The Hawaiian nation appears to be advancing in general improvement. There are many obstacles to their making rapid progress in this direction; and their early habits are very unfavorable to the acquisition of knowledge or property. Still they are altogether different from the generation which the missionaries found in 1820. "The people are making progress in civilization," says the Polynesian, "increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits than at any previous time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years." The testimony of Joel Turril, Esq., American consul at Honolulu, is decisive to the great advance of the Hawaiians in civilization.

From the General Letter of the mission, which will be found in the present number of the Herald, it will be seen that the blessing of God has continued to rest upon the churches. No friend of missions can read this letter without the most grateful emotions. Not only has the number who have professed the love of Christ for the first time, been quite large; but the general aspect of the churches is altogether encouraging. The Lord has, indeed, done a great work for this people!

The common schools, now supported by the Government, are accomplishing as much for the educational interests of the Hawaiians, perhaps, as could be ex-

pected. The King and his advisers certainly show a very commendable zeal on this subject. The appropriation for schools is about forty thousand dollars annually; this amount, however, is not actually available. The condition of the schools under the care of the mission will appear from the General Letter. They are an important means of introducing a Christian civilization among the people. The school for the children of the missionaries at Punahou has been greatly blessed. God has bestowed the influences of his Spirit on this institution in a remarkable manner; and we may indulge the hope, that some of the pupils will take the place of their parents, and urge forward to its completion the work which the latter have commenced.

Those who labored in the early period of this mission, are beginning to pass away. Mrs. Bingham, one of the first company of missionaries, and Mr. Richards, one of the second, died the past year. Both were honored and loved by the Hawaiians; and their names will be held in grateful remembrance. Mr. and Mrs. Forbes have come to this country on a visit, with the hope of restoring her health. They were accompanied by Mrs. Dibble. Mr. Armstrong has been invited by the Hawaiian Government to take charge of the common schools, in the place of Mr. Richards; and he has felt it to be his duty to enter this important field of labor. Doct. and Mrs. Wetmore sailed from Boston for the Islands, October 16, 1848. Occasional reinforcements will be needed hereafter, to supply vacancies which the providence of God may be expected to create.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAILATPU.—Vacant.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Eliza Hart Spalding.

TSHIMAKAIN.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary Walker, Mrs. Myra Eells.

DALLS.—Mr. Hinman, P. B. Whitman, *Assistant Missionaries*; Mrs. Hinman.

(4 stations; 3 missionaries, 2 male and 4 female assistant missionaries;—total, 9.)

In the summer of 1847, the prospects of this mission were as hopeful as they had been for some time previous. At a meeting held in June, 1847, it was resolved to accept the offer of the Methodist station at the Dalls; and arrangements were made for its immediate occupancy. During the autumn ensuing,

Doct. Whitman, in particular, engaged in his work with unusual zeal and assiduity, enlarging his plans in behalf of the red man, and also devising liberal things for the whites who were crowding into that distant territory.

But in the twinkling of an eye, and in the midst of his labors, this brother was cut down by the hand of savage violence. His wife, Mr. Rogers, his only assistant, and two adopted children, shared the same fate. The history of this dark tragedy is too revolting to be given in detail. Suffice it to say, that the living, the dying, and the dead, were subjected to almost every indignity which the malice of their foes could invent. "The surviving children of Doct. Whitman," says Mr. Spalding, "were assembled to be shot in the room where he was lying horribly cut and mangled, but still breathing. With their guns in their hands, the Indians stood thick around them, waiting the order to fire. My daughter was among them, and understood every word which they spoke. At length the command was given to spare them."

Mr. Spalding was twenty miles from Wailatpu at the time of the massacre. On his way to that station, two days later, in ignorance of all that had happened, he was met by an Indian in pursuit of him to take his life. But God most unexpectedly and wonderfully interposed to save him from impending destruction.

Through the praiseworthy efforts of Mr. Ogden, Chief Factor of the Hudson Bay Company, sixty persons (including Mr. Spalding and others at Clear Water) were rescued from the Indians, and formally delivered to the Governor of Oregon. "Our arrival" at Oregon city, he says, "was greeted by three guns and a hearty welcome of the citizens, who mingle freely their tears of grief with ours at the terrible calamity which has befallen the country; as also their tears of joy that so many, by the interposing hand of Providence, have escaped."

Messrs. Walker and Eells deemed it unsafe to remain at their station, though the Flat Heads appeared to be friendly, and removed to Fort Colville; to which place they were kindly welcomed by the Chief Factor, Mr. Lewes. There would seem to be but little encouragement to continue missionary operations at any point in Oregon, unless it be at Tshimakain. And even in regard to this, there is much uncertainty.

CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, Edwin Lathrop, *Assistant Missionaries*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland; Mrs. Ann B. Dana, Misses Sarah Ker, Cornelia C. F. Dolbear and Caroline Dickinson, *Teachers and Assistants*; Pliny Fisk, *Native Preacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Winship; Misses Lydia S. Hall and Harriet N. Keyes, *Teachers and Assistants*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; David Breed, *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Sarah A. Breed; Misses Harriet Goulding, Hannah Bennet and Juliet Slate, *Teachers and Assistants*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Miss Caroline A. Fox, *Assistant*.

NORWALK.—Charles C. Copeland, *Licensed Preacher*; Horace W. Pitkin, *Teacher*; Mrs. Cornelia Copeland; Miss Marcia Colton, *Assistant*.

MOUNT PLEASANT.—John C. Strong, *Missionary*; Mrs. Celia C. Strong.

OUT-STATIONS.—*Bushpotupa's and Good Land.*

(6 stations, 2 out-stations; 5 missionaries, 1 licensed preacher, 5 male and 20 female assistant missionaries, 1 native preacher;—total, 32.)

It is now thirty years since this mission was commenced. During the first third of this period but little success, comparatively, attended its efforts. In 1828, however, a new era began. The Holy Spirit descended upon the people, and many were hopefully converted to the Lord Jesus Christ. And from that time to the present, though there have been frequent disturbing influences, the good work has gone forward with remarkable steadiness, and during the last eight years with unusual power. The whole number received into the churches from the beginning, is more than one thousand four hundred, being an average of nearly fifty a year.

The interest which the Choctaws have felt in education, is worthy of a special notice. More than eight hundred thousand dollars have been appropriated, by different treaties, for this object; although it is not known precisely how much has been expended, most of this sum having passed through other hands than those of the missionaries. At the present time twenty-six thousand five hundred dollars are appropriated for educational purposes; of which about nine thousand dollars are paid towards the expense of the five boarding schools under the care of our mission.

During the past year the blessing of God has generally been with the brethren laboring in this field. In some parts of the nation, there has been unusual eagerness to listen to the message of

salvation; and many, it is hoped, have become not only hearers but doers of the Word. At the meeting of the mission held in September last, the additions to the churches for the previous year were reported as amounting to one hundred and fifty-three, and the whole number of communicants to eight hundred and forty-six.

The boarding schools are still prosperous. The one at Pine Ridge has been suspended for a few months by the visitation of God. According to the last report the number of pupils was one hundred and ninety, of whom twenty-six were boys and one hundred and sixty-four girls; and more than thirty were members of the church.

The station at Good Water has been severely afflicted by the death of Misses Downer and Belden; both having been very useful heretofore as teachers in the boarding school under the care of Mr. Hotchkin. Miss Root has been constrained by ill health to leave the mission. Mr. and Mrs. Potter, and Misses Fay and Edwards, have been authorized by the Committee, with the consent of the Choctaw brethren, to join the Sioux mission. Mrs. Ann B. Dana, a sister of Mrs. Wright, will aid in the department of instruction at Wheelock.

CHEROKEES.

DWIGHT.—Daniel S. Butrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, James Orr, Kellogg Day, *Assistant Missionaries*; Mrs. Mary Ann Willey, Mrs. Nancy B. Hitchcock, Mrs. Minerva W. Orr, Mrs. Mary L. Day; Misses Eliza Stetson, Eliza Giddings and Julia S. Hitchcock, *Teachers and Assistants*; one native assistant.

FAIRFIELD.—Elizur Butler, M. D., Timothy E. Ranney, *Missionaries*; Mrs. Lucy A. Butler, Mrs. Charlotte T. Ranney; Miss Esther Smith, *Teacher*; one native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher*; Mrs. Ann O. Worcester; Miss Ann Eliza Worcester, *Teacher*; Edwin Archer, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

(4 stations; 5 missionaries—one a physician, 2 native preachers, 3 male and 12 female assistant missionaries, 3 native assistants;—total, 25.)

This mission was commenced in January, 1817. During the first ten or twelve years of its history, it was remarkably prosperous. In 1828 the number of church members was about 160; and the Cherokees had already made rapid advances in education and general improvement.

About this time, however, the question of their removal from the old nation began to be agitated; and the effect was very unhappy. Their trials increased,

till at length they were forced from their ancient home, and compelled to settle in their present country. One-fourth of their whole population perished by reason of the change. Nor was this all. They carried with them a deep sense of wrong inflicted by the strong upon the weak, and, what was still worse, burning animosities and deadly strifes among themselves. It is not strange then, all things considered, that the spiritual results of the mission have been no greater within the last few years. Though the number of communicants in the old nation had risen to about two hundred and sixty before the removal; and the church members among the Arkansas Cherokees amounted to one hundred and sixty in 1836; the whole number in 1841, after the two missions were united, was only two hundred; and at no time since have more than two hundred and forty been reported. The number last reported was two hundred and eighteen.

The benefits conferred upon the Cherokees by our mission, in other respects, have been very great. There are now some three thousand members of total abstinence societies. Their laws against the introduction of intoxicating drinks are quite strict, and more rigidly enforced than are similar laws in the States. The press has done something towards supplying them with a Christian literature; and it is a pleasant reflection, that nothing which tends to corrupt and demoralize, has been published in the Cherokee tongue. The nation now supports twenty-one district or neighborhood schools, paying the teachers thirty-three dollars per month. Two high schools, one for boys and another for girls, will soon go into operation at the public expense. An orphan school is also contemplated.

During the past year the churches have been very harmonious; and there has been much improvement among the people generally in this respect. There seems to be an increasing desire to hear the gospel; and application has been made for a new station in a district where one is much needed.

PAWNEES.

The Committee have been anxious to resume missionary operations among the Pawnees; and arrangements were in progress last winter which looked forward to this result. But after ascertaining the views of the United States Government in respect to them, the door

seemed to be closed to any immediate effort in their behalf.

SIoux.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Jonas Petijohn, *Farmer and Teacher*; Mrs. Mary A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. Fanny H. Petijohn.

TRAVERSE DES SIOUX.—Robert Hopkins, *Missionary*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Hopkins, Mrs. Lydia P. Huggins.

OAK GROVE.—Gideon H. Pond, *Missionary*; Moses S. Titus, *Farmer*; Mrs. Sarah P. Pond.

KAPOSTA.—Thomas S. Williamson, *Missionary and Physician*; Sylvester M. Cook, *Teacher*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Cordelia E. Pond; Miss Martha A. Cunningham, *Teacher*.

REMNICA.—John F. Aiton, *Missionary*; Mrs. Nancy H. Aiton.

Station not known.—Joshua Potter, *Missionary*; Mrs. Potter; Miss Jerusha Edwards, *Teacher*.

(6 stations; 8 missionaries— one a physician, 4 male and 13 female assistant missionaries;—total, 25.)

The brethren of this mission are not by any means disheartened by the difficulties with which they have been obliged to contend; but they are anxious, rather, to impart new vigor to their operations. The Committee have been impressed with the desirableness of strengthening the mission; and they have accordingly designated two ordained missionaries, with their wives, to this field. Two other persons have gone thither to act as teachers. The government of the United States has agreed to expend five thousand dollars a year in promoting education among the Sioux; and they will doubtless be glad to employ the agency of our mission in disbursing a part of this sum.

A new station has been commenced at Remnica, or Red Wing's Village, formerly in the occupancy of the Missionary Society of Lausanne, Switzerland, but abandoned by them some time since. A teacher is already under appointment, to be associated with Mr. Aiton at this post in the spring. Mr. and Mrs. Potter, and Miss Edwards, lately in connection with the Choctaw mission, have joined this mission; but their location has not been reported.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Edmund F. Ely, *Teacher*; Mrs. Betsey P. Hall, Mrs. Catharine B. Ely; Henry Blatchford, *Native Catechist*.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Harriot W. Wheeler; Miss Hannah Wood, *Teacher*.

RED LAKE.—Frederick Ayer, *Missionary*; Mrs. Elizabeth T. Ayer.

(3 stations; 3 missionaries, 1 male and 5 female assistant missionaries, 1 native catechist;—total, 10.)

The position of the Ojibwas has been somewhat affected by the conversion of Wisconsin Territory into a State, its western boundary being twenty miles beyond Lake Superior. What disposition will be made of the Indians who dwell within its chartered limits, is altogether uncertain. They have agreed to remove on the requisition of the President of the United States; but there seems to be no occasion for any such demand at present. The lands occupied by them are not particularly valuable for husbandry; and the mining excitement is dying away.

At Red Lake the course of events has been very unfavorable to missionary labor. There were indications at one time that the Spirit of the Lord was about to bless the Indians in that vicinity; and two, it is hoped, were actually renewed by the grace of God. But the war spirit broke out just at this interesting juncture; and the common reply of the Ojibwas, when addressed on the subject of religion, was, "We cannot pray now; we must go to war next summer; and we cannot fight and pray too."

No material change has occurred in the aspect of things at La Pointe. The number of church members is thirty, and two have been added the past year by profession. A temperance society was formed last year, which has been very efficient and useful.

The prospects of the station at Red River are evidently improving. The Indians are more industrious than they were formerly, and consequently make decided advances in civilization. The gospel, moreover, appears to be gaining a firmer hold upon them.

STOCKBRIDGE INDIANS.

No improvement has taken place in the condition of this tribe of Indians during the past year. Owing to their divisions and contentions, in the church as well as out of it, little success has attended the labors of Mr. Marsh; and having become discouraged by the state of things, present and prospective, he has requested and received a release from his connection with the Board. Mr. Slingerland, a native preacher, educated at Bangor, will continue to reside among his people.

These Indians were first gathered into a community, a little more than a century ago, by Mr. Sergeant, who labored among them till his death in 1749. They were then about two hundred and twenty in number; and he had admitted forty-two to the church. Hollis, the early patron of Harvard College, established a charity school in this tribe, in which were twenty or thirty boys; and there was another school, embracing more than fifty pupils. Nearly all the males have been able to speak and read the English language down to the present time.

Mr. Sergeant was succeeded by President Edwards, and he was followed by Dr. West. The first labors of David Brainerd were among these Indians at Kaunameek. During the French and Revolutionary wars, their interests were neglected; and their church and schools probably became extinct. After the latter war, they removed to Oneida county, New York; where, in 1818, their church was reorganized with ten or twelve members. About four years later a portion of them removed to White River, Indiana. Not satisfied with this location, a part returned to New York, and a part went to Fox River, near Green Bay, to which place those residing in New York removed prior to 1830. The unhappy issue of this mission is undoubtedly owing to these frequent removals.

Still the Christian and philanthropist must rejoice in the blessings conferred upon these Indians by missionary labor. Their social condition has been rendered far more elevated and comfortable for three whole generations; and hundreds, it is hoped, have become the friends of Immanuel. The church contains fifty members at the present time; and the favor of Zion's King may be expected to rest upon them.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; one female teacher.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; one female teacher.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; one female teacher.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Caroline G. Hall; Miss Margaret Hall, *Teacher*; one male assistant.

OUT-STATION.—Old Town.—Miss Sophia Mudgett, *Teacher*.

(4 stations, 1 out-station; 4 missionaries, 1 male and 9 female assistant missionaries;—total, 14.)

A severe epidemic prevailed at Cattaraugus in the latter part of 1847, and the

early part of 1848, which proved fatal to about seventy persons. Of these nineteen were church members; some of whom died, apparently in a very desirable frame of mind; and most of the others, while they were unconscious of the approach of death, had previously attested the value of their hope by their Christian walk and conversation.

Nineteen persons have been admitted to the churches by profession during the past year. Of this number, four have been received into Christian fellowship at Tuscarora; four at Upper Cattaraugus; five at Lower Cattaraugus; and six at Alleghany. The whole number of Indian communicants in all the churches is two hundred and seventy.

The progress made by these Indians, within the last few years, is highly gratifying. Mr. Wright thinks that the productive labor performed by them is three fold what it was in 1832; indeed he thinks that the amount of food obtained by Indian labor, last year, was five times what it was in 1832.

The Senecas are taking measures to govern themselves by a regular system of law, having the aid herein of the State legislature. They have already what they call a peacemaker's court, similar to a justice's court among the whites, with an appeal to a jury of chiefs. They also tax themselves for labor on the highways. Their election of peacemakers, treasurer, chairman and clerk of the national council, in May last, is reported as having been conducted with more propriety than ordinary town meetings among whites.

There have been four hundred and fifty church members from the beginning; and many have died, giving evidence of piety, without making a profession of religion. At no time has the population exceeded three thousand; now it is not more than two thousand five hundred, and half of these are pagans. Hence, it will be seen, one-fifth of the Christian party are communicants at the present time.

ABENAQUIS.

ST. FRANCIS.—P. P. Osunkhirhine, *Native Preacher*; Simon Annance, *Natives Assistant*.

(1 station; 1 native preacher, 1 native assistant;—total, 2)

No material change has occurred in the state or prospects of this mission since the last annual survey. In the church at St. Francis there are now forty-two communicants reported as in

good standing. Several church members have died during the year, among them the wife of Mr. Osunkhirhine.

A school has been taught by a St. Francis Indian, the number of pupils having varied from ten to eighteen. A Sabbath school has been sustained, as heretofore; also a Bible class for adults.

SUMMARY.

From the foregoing survey, it will be seen that the Board has under its care twenty-four missions, embracing ninety-nine stations, one hundred and fifty-four ordained missionaries, nine of them being also physicians, one licensed preacher, six physicians not ordained, thirty-two other male and two hundred and five female assistant missionaries; making three hundred and ninety-eight laborers who have been sent forth from this country. Associated with these are twenty-eight native preachers, and one hundred and forty-five other native helpers; consequently the whole number of persons in connection with the missions is five hundred and seventy-two.

The number of churches, organized and watched over by these different missions, is seventy-six; and more than one thousand eight hundred hopeful disciples of the Lord Jesus Christ have been reported, within the last year, as having been received into Christian fellowship; making the present number of communicants more than twenty-six thousand, without taking into the account a large number of converts among the Nestorians.

The educational department embraces twelve seminaries for the training of native preachers and teachers, in which there are five hundred and eighty-six scholars; eighteen other boarding schools, in which there are one hundred and eighty-three male and three hundred and fifty-eight female pupils; also three hundred and two free schools, in which ten thousand seven hundred and eighteen children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, eleven thousand eight hundred and forty-five. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate, though much time and labor are bestowed upon them by the mission.

The present number of printing establishments is eleven; connected with

which there are seven type and stereo-type founderies, and fonts of type for printing in nearly thirty languages. During the past year 46,173,345 pages are

reported as having been printed, making the whole number of pages, from the commencement of the missions, 635,040,-844.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM THE MISSION, JUNE 2, 1848.

Introductory Remarks.

The general meetings of this mission are held only once in two years. They have become occasions, therefore, of very great interest to those who attend them; and the report which the brethren are accustomed to send to this country, as the declaration and testimony of their whole body, is anticipated with emotions of pleasure not altogether unmingled with solicitude. In the history of a people who are in a state of undoubted transition from barbarism to a Christian civilization, like the Hawaiian nation, two years may be regarded as a long period. Important changes may take place, hopeful or disheartening; society may put on new phases, which are alike unexpected and startling.

And those who have paid most attention to the progress of missions, especially in the Pacific Ocean, have had their fears that very serious reverses might occur at the Sandwich Islands. Indeed, the fact that such reverses have not occurred at an earlier day, can be accounted for only by supposing that God has watched over the mission and its labors with peculiar tenderness and condescension. But the period of danger has not wholly passed away. The churches cannot be considered, by any means, as fully established in the faith of the gospel. The hindrances to a symmetrical development of the Christian character, arising from the social condition of the people, are still numerous and powerful. And it must be admitted by every candid observer, that the influence of foreigners, taken as a body, is far from being salutary and desirable.

In these circumstances, the testimony of the mission, as contained in the present communication, must be regarded as particularly favorable and animating. It is certainly much more full and emphatic than we had any good reason to expect. And the friends of missions will undoubtedly feel themselves called upon to give thanks to the great Head of the church, for the wonderful love he has shown to our brethren and

sisters laboring in the Islands, and to the people in the midst of whom they dwell.

Changes.

The letter of the mission first makes a brief but appropriate reference to the death of Mrs. Andrews and Mrs. Paris, heretofore mentioned in the Herald. Of Rev. William Richards, whose unexpected decease has been so extensively lamented, our brethren say:—"For many years he was an efficient and self-denying missionary. He always evinced a deep and cordial sympathy with our work, and was wholly devoted to the best interests of the Hawaiian race." The arrival of Mr. and Mrs. Kinney, and Mr. Dwight, is also noticed. "We welcome them," the letter says, "to our mission, and to a participation in all our labors, joys and responsibilities."

Condition of the Churches.

In passing from these preliminary topics, the mission naturally direct their attention to the spiritual results of their labors. They first speak in general terms.

In surveying the whole field of our operations for the last two years, we feel that we have great cause for humiliation and self-abasement. We are painfully conscious of our own imperfections. We have not labored with that faith, hope, zeal, self-denial and singleness of purpose which the gospel demands. But notwithstanding our imperfections, God, who is rich in mercy and of great kindness, hath not dealt with us according to our desert, nor rewarded us according to our works. We have much to call forth our unfeigned gratitude to the great Head of the Church. The early and the latter rains have returned in their season; our hills and our valleys have put on their beautiful garments, and are clothed with verdure, flowers and fruit. The wilderness and the solitary place have been made glad, and the desert has rejoiced and blossomed like the rose.

Our Hawaiian Zion has been watered and refreshed from the presence of the

Lord. In the course of the last two years, most of our churches have enjoyed revivals of religion to a greater or less extent. The Holy Spirit has been shed down upon us; not as with the sound of a mighty rushing wind, as on the day of Pentecost; nor as in these Islands in the years 1837—38, when there was a moving and shaking among the dry bones, and the great mass of the people were inquiring what they must do to be saved. But it has been as the still small voice; as the dew of Hermon on the mountains of Zion, dropping as the rain and distilling as the dew; as the small rain upon the tender herb, and as showers upon the grass. The good seed sown in the sanctuary, by the wayside, on the mountains and in the valleys, has been watered from heaven, taken root, and brought forth fruit to the glory of God our Savior. We have not labored in vain, or spent our strength for nought. He who hath called and commissioned us to preach the gospel, pledging himself, "Lo, I am with you always, even to the end of the world," has verified his promise. He has been with us to sustain us under all our trials and afflictions; to comfort and bind up broken and bleeding hearts; to make us strong in our weakness; to inspire our hearts with faith, hope and holy courage; to bless us in all our labors and toils for the salvation and spiritual good of this people; and to make his own word quick and powerful to the pulling down of the strong holds of sin.

Fruits of the Refreshing.

The nature and extent of the blessing enjoyed will appear more fully from the subjoined paragraph.

At nearly all the stations throughout the field, there has been more than usual interest among the people. Our houses of worship, as a general thing, have been well filled with serious and attentive hearers. Without any extraordinary means, hundreds and thousands who had long absented themselves from God's house, by some invisible power, have been drawn to the sanctuary and to places where they might be instructed in the way of life. Professors of religion have been greatly quickened and revived. Their faith has been strengthened and increased, and their hearts have been enlarged and drawn out in active efforts for the salvation of sinners. There is among some of our people more reading and searching the Scriptures; more praying in secret and in the family and

in the prayer meeting; a deeper sense of the odious nature and ruinous consequences of sin; more humility and self-abasement; more godly sorrow; more hungering and thirsting after righteousness. Many who have long been under church censure, living at ease, careless and stupid, have been aroused from their slumbers and brought to repentance. Backsliders have been reclaimed; and multitudes who have hitherto lived without God and without hope, have been brought to see their sins and yield their hearts to the Savior.

The friends of this mission will be glad to learn that the cases of discipline, during the period under review, have greatly diminished in most of the churches under its care.

Hawaiian Piety.

The following remarks on a topic of great interest appear to be candid and discriminating.

In regard to the piety of Hawaiian church members, we have always told you that there were many of them for whom we have fears that they are not the children of God. Some, we fear, are hypocrites; while others are ignorant and self-deceived. Many of them do not give that unequivocal evidence that they have passed from death unto life, which we greatly desire to see. Our field has tares as well as wheat; and some of them, we fear, will grow together until the great harvest-day.

Indeed, the mass of our church members are babes in Christ; babes in knowledge, in understanding, in wisdom, in experience, in stability, in strength, in every thing. Many of them have grown up amid the thick darkness and abominations of heathenism. Their minds have become darkened by reason of sin, and their consciences seared. Hence it cannot be expected, that even when truly converted they will be able to withstand temptation, and develop the perfect symmetry of the strong and full grown man in Christ. But we have many living epistles, known and read of all men, the soldiers of the cross, tried and faithful. These are our joy and crown of rejoicing. Every year increases their number, their experience, their strength, and our confidence in them.

Every year furnishes additional evidence that a great and glorious work has been wrought among this people. We believe that God has a church here, built on the foundation of the Apostles and Prophets, and that the gates of hell

shall never prevail against it. Thousands have been redeemed from the bondage of sin and death, and made trophies of the rich and sovereign grace of God. Never have your missionaries had more cheering evidence of genuine piety in the churches than at the present time. Our hope and prayer is that God will carry on his own work in these Islands, until it is complete; that he will "bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it."

In connection with the preceding statements, it will be interesting to know how far the spirit of Christian liberality has gained a place among these Hawaiian disciples. On this point, the mission say: "The contributions collected

from our churches for benevolent purposes, during the past two years, are greatly in advance of what has been done in former years. The principle of systematic benevolence is taking hold on the hearts of some of our people. They begin to feel that it is not only a duty, but a privilege to give, and that 'it is more blessed to give than to receive.'"

Statistics of the Churches.

The accompanying table brings together a number of facts which will throw light on the progress of the gospel in the Sandwich Islands. The additions to the churches, it will be seen, have been quite large during the period embraced in this report of the mission.

STATIONS.	Whole no. on profession of their faith in Christ.	Whole no. by certificate.	By certificate, the last two years.	Whole no. the last two years.	Whole no. dismissed to other churches.	Dismissed the last two years.	Whole no. deceased.	Died last two years.	Suspended last two years.	Remain suspended.	Excommunicated last two years.	Whole no. excommunicated.	Remain excommunicated.	Whole no. in regular standing.	Average cong. on the Sabbath.
Hilo and Puna, . . .	9,382	377	303	94	397	425	68	2,598	544	85	493	125	35	6,251	1,200
Waimea, . . .	5,859	289	61	95	156	800	88	1,200	200	210	97	86	2,400	1,200	2,182
Kohala, . . .	1,765	536	92	68	160	169	39	370	102	85	96	52	297	1,369	900
Kailua, . . .	2,339	250	144	27	171	399	63	436	134	75	136	6	167	1,678	550
Kealia, . . .	587	513	5	5	30	20	200	14	100	14	100	68	715	715	
Kealahou, . . .	2,107	94	3	18	21	795	34	315	6	167	8	183	714	250	
Kau, . . .	1,198	217	129	4	135	210	80	247	75	3	72	57	1,101	403	
Hana, . . .	530	23	203	4	207	15	48	12	34	37	1	1	231	150	
Kaupo, . . .	96	135	96	135	231		12	4	4	4	1	1	1,131	800	
Wailuku, . . .	1,518	114	135	33	168	310	33	154	47	40	22	1	41	1,800	
Lahaina, . . .	1,029	266	73	43	116	157	21	204	18	14	17	5	34	863	1,800
Kaanapali, . . .	277	118	8	126	37	4	4	150	45	30	30	24	90	1,025	750
Molokai, . . .	1,125	37	162	4	166	37	5	63	10	2	11	1	24	1,292	450
Kaneohe, . . .	290	50	34	9	43	19		52						1,418	
Honolulu, 1st Do., . . .	1,974	253	211	88	299	166	25	491	128	222	30	213	608	1,154	1,400
Ewa, . . .	1,904	92	543	55	598	512	22	452	67	7	13	309	215	1,568	1,200
Waianae, . . .	251	184	213	13	226	92	4	57	10	14	9	2	13	392	400
Wailua, . . .	773	60	71	19	90	65	10	103	27	6	1	15	12	461	500
Waiohi, . . .	252	81	47	29	76	28	8	56	16	10	6	1	7	237	300
Kolaa, . . .	261	95	20	22	42	78	12	45	14	8	5	1	28	200	
Waimea, . . .	396	77	1	12	13	80	24	100	36	11	10	8	33	247	400

Romanism.

The efforts of Romanism to gain a strong position in the Islands appear of late to have become more vigorous than ever. What success it will meet with, remains to be seen.

For several years, so far as we are able to judge, popery has been on the decline. During the two years now under review, they have been losing both in numbers and in influence. Their schools, with few exceptions, have been little more than a name. Many of their converts have forsaken their ranks, while very few have joined them. This fatal error has undoubtedly had some good effect in sifting our churches. How much evil it has produced, or may yet produce, it is impossible to determine. They have recently been reinforced, and

their whole number of priests and laymen is thirty-one, one of whom is a Bishop; and it is believed that the amount of funds expended by them to carry forward their work in these Islands, is greatly increased. In this warfare, we do not rely on our numbers or strength, but on the simple promise of our Lord and Master. Our eyes are unto the hills whence cometh our help; our help cometh from the Lord.

Temperance.

Some interesting statements on the triumph of temperance principles in the Islands will be found in another place. The following extract is encouraging in several aspects.

This cause has been steadily advancing. The churches are formed on tem-

perance principles. Those who unite with the churches, pledge themselves to abstain from all that intoxicates. But distinct societies are becoming more general; and a large proportion of the children and youth have pledged themselves to renounce every thing that intoxicates. A healthy public sentiment on this subject is gaining ground, both among foreign residents and natives. It is also encouraging to know that temperance principles and societies are taking root and multiplying in the great whaling fleet of the Pacific, as also on board many of the merchantmen and other vessels which visit our shores.

Missionaries' Children.

The following paragraph should be read in connection with the account of the admission of these children to the church, which will be found on a subsequent page. Few such scenes are met with in this world.

It is with devout gratitude to our covenant-keeping God, whose promises are all yea and amen in Christ Jesus, that we inform you of the hopeful conversion of quite a number of our children. The school at Punahou for the education of the children of missionaries has not only gone on prosperously; but God in infinite mercy has heard the prayers of parents and teachers in behalf of their dear children. Quite a number of them have been brought to see and feel their lost and ruined condition; to look away to the Lamb of God that taketh away the sin of the world; and are now rejoicing in hope. On the last Sabbath fourteen of these children and youth made a public profession of their faith, and united with the mission church. Two others had united with the church at Waialua some time previous, making in all sixteen. There are others who, we hope, have given their hearts to the Savior. Some of these are looking forward to the gospel ministry, and will rise up and take the place of their fathers, and preach the unsearchable riches of Christ to this people and those who may reside on these shores, when we sleep beneath the clods of the valley. Others, it may be, will bear the glad tidings of salvation to the different and far distant nations of the earth. Perhaps you are to raise up a great army of missionaries, who shall go forth into all the world from the families of those already in the field. Thus, in sending forth and supporting forty families at

these Islands, you may in a few years send out from these families more than four times forty to preach the blessed gospel in every direction.

Common Schools.

Our brethren have evidently taken a hopeful view of the school system now in operation at the Islands. "The laudable efforts of the Government to promote education," they say, "have been successful; so that we regard those efforts as a signal providential aid in our missionary work." The present state of the common schools will appear in part from the table which follows.

STATIONS.	Schools.	Teachers.	Scholars.	Readers.	Writers.	Arithmetic.	Geography.
Hilo and Puna,	40	55	2,593	1,457	1,058	1,147	931
Waimea, . . .	24	29	1,000	500	400	250	260
Kohala, . . .	26	30	1,164	550		645	50
Kailua, . . .	18	22	975	402	125	431	192
Kealahakua, .			996				
Kau,	12		447				
Hana,	16		650				
Kaupo,			525				
Waikuku, . . .	27	27	878	411	163	367	256
Lahaina, . . .	22		837				
Kaanapali, . .	7		198				
Molokai, . . .	19	31	1,200				
Kaneohe, . . .							
Honolulu, 1st,	27		976				
Do. 2d, . . .	7		542	295	213	491	159
Ewa,	20		734				
Waianae, . . .	6		197				
Waialua, . . .	9	10	300	185	100	180	100
Koolau,	13		385	190	130	111	
Waioli,	16	19	514	373	173	540	219
Koloa,	15	19	537	296	129	324	193
Waimea, . . .	19	20	516	339	132	151	439
	336	462	16,153	5,001	2,723	4,637	2,799

Before passing from this topic the mission say :

The common schools have been steadily increasing in interest since our last report. Nearly all the children attend school, and are progressing in knowledge as fast as could be expected, considering the qualifications of the teachers, the poor condition of our school-houses, and the deficiency of books and apparatus proper for instruction. And it is a pleasing fact that schools throughout the Islands are rapidly gaining favor both with parents and children. The tendency of education to improve their worldly interests is clearly seen; and many send their children, not because required by law to do so, but because it is for their good.

The elements of a common school education have become pretty generally diffused throughout the nation. Rarely can a child over ten years of age be found, who cannot read more or less

fluently; while thousands can answer with a good degree of correctness, miscellaneous questions in the other branches. Sixteen years ago, schools for children were almost unknown, and very few were then able to read. The change is great. We cannot contemplate it, without admiring the power by which it has been wrought; and we feel determined, by help from the Lord, to press forward this department of our labor, until the blessing of a good education shall be enjoyed by every child.

Some persons may be surprised at the large number of Hawaiian children who are able to read. It should be borne in mind, however, that the language affords unusual facilities for this acquisition, the alphabet being very limited, and the letters having but one sound.

Seminaries.

The schools of a higher order, under the direction of members of the mission, appear to be prosperous. These are the school for young chiefs, Lahainaluna seminary, Wailuku female boarding-school, Hilo boarding-school, and Waioli select school. The following table shows their external condition.

	Scholars.	Received.	Left.	Expelled.	Died.	Sent to Lahainaluna.	Sent out as teachers.	Married.
Royal School, . . .	13		2					1
Lahainaluna Sem. .	80	40	29	4	1			
Wailuku Fem. Sem.	43	34	24					5
Hilo Board. School,	52	48	51		1	16	24	
Waioli Sel. School,	46	32		3	1	6	3	
	234	154	104	9	3	22	27	6

Unfavorable Reports.

This mission has been subjected, from the first, to not a little misrepresentation and reproach. Many who have visited these Islands, have brought back, or sent back, evil tidings concerning the work which our brethren have been doing. It surely might have been expected, that after such wonderful displays of divine grace, and after such a variety of testimony to the success of the missionary enterprise in this dark corner of the earth, these unfavorable reports would cease. But this has not been the case. Efforts have been made, even down to the present time, to produce the impression, in this country and elsewhere, that the Sandwich Islands mission has been (if not a failure) far less successful than is generally supposed.

In consequence of these efforts, the brethren have thrown together a few facts bearing upon this subject. They have not attempted to weaken the effect of the statements made adversely to

them and to the Hawaiian nation, by any imputation upon the motives which may have prompted such statements; they have simply spread before us a comparative view of the Islands, as seen in 1820 and 1847. They ask us to look at Hawaiian society, such as it was when the mission beheld it, and such as it is now; and then judge whether they have labored in vain.

Improvement in Dress.

In regard to the changes which have taken place on these Islands, since the arrival of the first missionaries, many things might be said. Indeed, many things have been said and written, and various opinions entertained and expressed. Some have regarded these changes as affording evidence of a better state of things than formerly existed here, and as indicating some advancement in civilization and general improvement. Others, however, affirm that the people are in a worse condition, in many respects, than before the introduction of the gospel, and before there was any written language, or any books printed, or schools established, and the people taught to read; in fact, that they are more degraded now, than when they were worshippers of idols.

We envy not the reputation of a man for soundness of intellect, or goodness of heart, who can give currency to such reports. Could the Hawaiians of 1820 be placed side by side with the present inhabitants of the Islands, the contrast in their outward appearance would be very striking. Scarcely a feature of that generation would be discoverable in this; indeed, they would not be recognized as belonging to the same race. The dress of the natives of that period was very simple, consisting of a maro for the male and a pa'u for the female. The kiha was sometimes put on, but not generally; and children of both sexes were entirely naked till they were nine or ten years old. In bathing in the sea or sporting in the surf, no articles of clothing were ever worn; and females were accustomed to leave their pa'u at their residences, and pass on through the village to the shore, and return in the same manner; and if they were individuals of high rank, they would not unfrequently call at the residence of the missionary to pay their respects, and send a servant to bring the pa'u, and put it on in the missionary's presence, and return comparatively clad. Such are a few of the outlines of the appearance of the people in regard to their dress.

But what is the appearance of the people now? You will not often see a female without one or two garments of foreign manufacture; and most of the people, throughout the Islands, are decently clothed. In truth, many of them go far beyond their means in this respect. Most of the congregations on the Sabbath exhibit an appearance quite civilized; and one would discover no very wide difference between them and an American assembly. You will seldom see a man or a woman in their ancient costume. This universal custom of wearing clothing, so far as they can obtain it, should be regarded as some proof of advancement. The change from nakedness to the use of decent apparel is certainly very important.

Progress in Temperance.

A comparison is next instituted in reference to the use of intoxicating drink. The statements which follow, will take many by surprise.

On the first arrival of the missionaries, the people were a nation of drunkards; and every vice was practiced, and every crime was committed, which grows out of such a state of things. In every village the most disgusting licentiousness might be seen, the legitimate and never-failing accompaniment of intemperance. These abominations were not confined to common people; but the kings and the chiefs were the principal actors in the riotous scenes of those days. The eye saw, and the ear heard many things which may not be uttered or written. The tongue would falter to speak them, and the paper itself would blush to receive the record.

Has any change been effected in the habits of the Islanders in this respect? Is every village now, as formerly, filled with intoxicated and licentious revelers? Not at all. There has been a great, nay, a mighty revolution. There has been a transition from brutal intoxication to Christian sobriety. It is a thing of rare occurrence to see a drunken native. The scale is turned. The foreign community are the consumers of intoxicating drinks. There is no nation on the globe that better deserves the appellation of "temperate" than the Hawaiian; and they would be more consistently and entirely so, if they were left to manage the subject for themselves, without foreign interference. But, alas! the Hawaiian Government have not the liberty to make any article of commerce contraband.

The King, the Government, and the nation itself, adhere to the principles of temperance; and the whole mass might not unaptly be designated as one great temperance society. We regard them as quite a sober people; and we venture to say that there is as much morality, and as much practical religion, as can be found in any community of equal magnitude, which may be selected in any nation under heaven. We ask, now, if the position of the Hawaiian people in regard to temperance is not proof of some progress in civilization, intelligence, and moral worth? And does not the greatness of the change which God has effected, through the agency of his feeble servants, furnish evidence, that labor and treasure have been expended to good account?

The Domestic Relations.

At the period above referred to, none of the relations of domestic and social life were regarded as sacred or binding. A man might have as many wives as he could take care of and feed; and he could turn them all adrift, as best suited his convenience or pleasure. A woman might also have as many husbands as she chose; but she could turn them off, and take others at pleasure; or they might leave her, if they so desired. Polygamy was one of the features of that age. The King had five wives; one of them the widow, and two of them the daughters, of his deceased father. Each one had her particular day of service, when she followed her lord with a spit-dish and a fly-brush. It is easy to see that in such a mode of life there could be no such thing as conjugal affection or domestic concord; and there was no such thing as parental authority. Real parental affection, moreover, was rarely seen; and equally rare were filial affection and obedience. No obligation was felt on the part of parents to take care of their children, nor on the part of children to obey their parents; and children were often destroyed, before or after birth, to save the trouble of taking care of them.

But the Hawaiians of the present day occupy a different position. Indeed, there is scarcely a feature of the generation of 1820 discernible in the one now upon the stage. Then there was no law to regulate society. Now all the natural, social and domestic relations are respected; and the duties of each are in some measure regulated by good and

wholesome statutes; and a neglect to perform the duties attached to these various relations is punishable by fine, imprisonment, or other disabilities. Parents and children, husbands and wives, masters and servants, are recognized in the laws of the nation; and for any delinquency in the performance of their duties, they are judicially answerable. No breach of trust or promise, no dereliction of duty, passes unnoticed.

Former Insecurity.

In 1820, moreover, there was but one ruler. His word was law; and life and death were at his disposal. The people had no voice in the government; they had no rights that were respected; they could hold no property that might not be seized. A chief or landholder might taboo a field of talo or other food at any time, by placing a stick of sugar cane in one corner; and no one would dare to take any thing away, without liberty. Every other kind of property was equally liable to seizure; and if a person refused to execute any of the orders of a chief or head man, or neglected to perform any service required at his hands, his house might be burned with all its contents, and he and his family left entirely destitute. The people were ruled with a rod of iron. They were ignorant, degraded, and miserable.

Other Evils of Heathenism.

Darkness covered the land, and gross darkness the people. It was the darkness of heathenism. Idolatry, it is true, was abolished; but the hearts of the people were full of idols of every name and shape; and their moral degradation was as great as when they were bowing down to wood and stone. There was gross and shameful wickedness in high places, in low places, in all places. On the other hand, there was no sacred enclosure where virtue could be found in her unstained vestments. There was no written language. There were no books, or schools, or hymns of praise, or prayers offered to the Christian's God. Nor was there any prophet who could tell how long this night of ignorance and moral death might last. Parents prostituted their daughters, and husbands their wives, for the sake of gain. They went, some willingly, and others by constraint, as sheep to the slaughter, not knowing that it was for their life. Every foreign ship was fully freighted as she passed

from island to island, and there was no want of supply when in port. There was no law against this traffic; on the contrary, it was the universal custom of the land. These are some of the traits of character, and some of the customs of the Hawaiian people, in 1820.

From that period we date the progress of Christian improvement. For the few first years of missionary effort, the effects of their labors were scarcely discernible; but in the lapse of time, the onward march of light and truth became more distinctly marked; and now all who are competent judges, are ready to exclaim, "What hath God wrought?" The change is so great, so wonderful, and beyond expectation or example, that it would seem that none could avoid acknowledging the mighty power of God.

Other Proofs of Civilization.

Many more facts might be stated in proof of the progress which the Islanders have made in general improvement. They practice many of the arts and usages of civilized life. They are carpenters, blacksmiths, shoemakers, masons; and in most of the mechanical departments there are respectable workmen. There are those who possess flocks and herds, and hold land in fee simple; there are some who are gaining property; and equal protection is given to all, from the highest to the lowest. Neither the King nor chiefs can take what is not their own, without being amenable to the laws. The people have availed themselves of the inducements held out to them to labor, with the assurance that all the avails of their industry will be secured to them; and many are collecting around them the comforts and conveniences of a civilized people. Their houses are better, many of which are divided into separate apartments. Some of their residences are furnished with tables, chairs and many other articles used in Christian lands. But why should we multiply examples in proof of the advanced position which the nation now occupies? Every eye can see it; and the great and commanding facts which go to complete the proof of its advancement, are not of difficult discovery. They are distinctly marked on the chart of its progress from downright heathenism to its present civilization.

The General Meeting.

The letter contains a brief account of the general meeting, certain features of which were pe-

cularly striking. Brotherly love and mutual confidence seem to have prevailed during all the discussions, some of them relating to topics of no inconsiderable importance and difficulty. The brethren say: "We have never, perhaps, felt more attached to the cause in which we are laboring, or more closely united in the bonds of fraternal affection; and though our number is lessening, we are not discouraged in our work. Nor are we apprehensive of a defeat because of our waning ranks, or because of the hosts of the enemy; for the Lord giveth power to the faint; and to him that hath no might he increaseth strength."

We commenced the business of the general meeting of May 10, and continued our sessions to June 3; when we adjourned. May 12 was devoted to religious exercises, in which we found our souls refreshed and invigorated, and our hearts drawn together in closer union. The Spirit, we believe, was with us; nay, we could not doubt that he was spreading the wings of his love over us, with all his heavenly attractions. We could not but gaze on the sight; and while we gazed, our eyes were suffused with tears, and our hearts were melted into penitence and love. We signed again the articles of our enlistment, and engaged anew to fight on under the banner of our great Captain.

Our children have been blessed, especially the children of the school at Punahou, as you will learn from the report of that institution. Numbers have become hopefully pious. They have had daily opportunities to receive instruction during the general meeting. On the 28th of May, the following children, six boys and eight girls, were received to the church on the profession of their faith:—Alvah and Ann Eliza Clark, William DeWitt Alexander, Mary Jane Armstrong, David Dwight Baldwin, Martha Ann Chamberlain, Mary Catharine and William Henry Dimond, Orramel Hinckley Gulick, Sophia Elizabeth Hall, Henry Munson Lyman, Helen Clariassa and Julia Maria Richards, and Mary Howe Thurston. They sat down, for the first time, with their parents and others at the table of the Lord, and partook of the memorials of his broken body and shed blood. It was a season of deep and solemn interest to all.

On the 29th of May, Mr. Johnson was ordained by the clerical association, having been previously examined and approved by that body. The services were in the first church, and were all in the native language. At the close of the

ordination, Mr. Pogue and Miss Whitney were united in marriage. This service was performed in English by the Rev. William P. Alexander; and a prayer was offered in English, which closed the interesting services of the occasion.

Visit to the King.

In conclusion, the brethren speak of a visit to the King and Queen. The continued good understanding between his Majesty and the mission, is certainly a happy circumstance.

On the 26th of May, the missionaries and their children visited the palace, by previous invitation, and were received with great cordiality by their Majesties, the King and Queen. The visit was of an interesting character, and may not be without benefit.

Before leaving the palace, a few words were addressed to his Majesty by one of our number, Mr. Thurston, in which he was reminded of the arrival of the first missionaries in the days of his boyhood, and of the low and degraded state of himself and of the natives of that period; and that by the blessing of God on the efforts of his servants, he and his people had been raised to their present commanding position. His Majesty was also reminded of his obligation to devote himself to God, the Author of all his blessings, and to commit to him all the interests of his kingdom; and that such a consecration was the only pledge of his future prosperity and safety.

His Majesty declared himself gratified with the visit of the missionaries, especially with the number and sprightliness of the children; and expressed his most cordial wishes for our future welfare.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 14, 1848.

Interesting Exercises.

THE following extract from a recent letter of Mr. Winslow, describes a series of meetings held simultaneously with the last annual meeting of the Board.

We have to-day held our annual meeting at Chintadrepettah, in unison with the Board. The preparatory service was last evening, when at a church meeting a Hindoo young man was received into the church. He was baptized about a

year ago at Cape Town, South Africa, when there with the family of Lieut. Col. Forster, one of our friends; he was not received, however, into any church. He has attended our meeting at Chintadrepettah several months, and seems a truly serious young man. The family in which he lives, have a very high opinion of him. After a preparatory lecture was our love feast, or *union feast*, when all partook of food together, to manifest their union, and break the bands of caste. There were more than forty present; but two or three of them were not of our church, while some of our own members were absent. It was a very pleasant occasion. Five of the native brethren made very animating speeches at the table, principally on the subject of Christian union, and the absurdity of caste observances, which created much interest. The company of men and women, unaccustomed to eat together on any occasion, but now all seated at the same table, and gratefully partaking of such refreshments as the laws of caste forbid most of them to partake of, were also encouragingly addressed by Mr. Spaulding, now with us from Jaffna, Mr. H. M. Scudder, and myself. These, with prayer and the singing of hymns, concluded this little festival.

To-day after prayer, reading the Scriptures, and the public admission to the church of the young man received last evening, Mr. Spaulding gave a general sketch of the missions of the Board in different parts of the world, pointing out their stations on the map. He was followed by Nulla Mutthu, a Catechist in our employment, in an animating speech, giving an account, more particularly, of the work of God among the Nestorians, and of the manner in which the funds of the Board are raised, among other ways, by the exertions and self-denial even of children. Mr. H. M. Scudder followed in a very stirring address, pointing out the certainty of the final triumph of Christianity.

The communion of the Lord's Supper was then celebrated. About forty-five were at the table, there being two East Indian friends with us, and three native members from Jaffna, besides our own mission families. Mr. Spaulding made the leading address, administering the bread; and I followed, giving the cup. It was a profitable season. We felt much comfort in reflecting that we were uniting with our fathers and brethren in America, and at numerous mission stations in almost every part of the world.

I trust it may be found that good impressions have been made on the native church and congregation.

Nestorians.

LETTER FROM THE MISSION, SEPTEMBER 16, 1848.

Death of Mrs. Stoddard.

THE decease of Mrs. Stoddard was announced in the October Herald; and a brief obituary notice appeared in the succeeding number. Her numerous friends will undoubtedly be gratified with the perusal of the following testimony to her worth and usefulness.

I hardly need say, that we are very sorely afflicted by the death of Mrs. Stoddard. It has made a wide and sorrowful breach in our little missionary band. One of the brightest ornaments of the sacred cause in which we are engaged, and a most valuable laborer in our field, has been taken from us as in a moment. But the Lord has done it; and we would submissively and cheerfully acquiesce in his will, as thus made known, though it be in a manner that clothes us in sackcloth.

Mrs. Stoddard left America so young, and her disposition was so modest, that her character and worth were but imperfectly known there, even by her acquaintances. She had become already known, indeed, as an uncommon model of female loveliness and excellence; but that beautiful model has greatly expanded under the pressing responsibilities of missionary life; while her fine traits of character have all been developed in a manner so symmetrical, as to detract nothing from the comeliness of the fair original. She possessed and exemplified, in an eminent degree, "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." And in point of mind and of culture, of amiable social qualities, of active benevolence, and of missionary devotion, energy, efficiency and usefulness, I do not hesitate to pronounce her as, in my opinion and that of her other associates, one of the best female missionaries ever sent out by the American churches. She has accomplished a great and blessed work here, in connection with our male seminary, which has been superintended by her husband, as well as in other ways among her own sex.

Though in a mysterious providence

Mrs. Stoddard's course has been short, only a little more than five years, it was finished. Her work was done, and well done. The savor of her cherished name, of her arduous labors, and her fervent prayers, will still live here, and exert their blessed influence on untold thousands.

Our lamented missionary sister was also ripe for heaven. And the recollection of what she was here, so estimable and so useful, of the great amount of good of which she was the honored instrument in our field, and of what she now is, a glorified spirit, raised to her rest and reward, soothes our stricken hearts, and dries our tears. May the Lord sanctify this mournful visitation to us, and to the Nestorians, by whom she was greatly esteemed and beloved, and to many of whom the tidings of her death are hardly less afflictive than to ourselves! May her sudden summons quicken us to emulate her eminent worth and her very useful life, and to set our own houses in order for the coming of our Lord!

HISTORY OF THE PATRIARCH'S HOSTILITY TO THE MISSION.

Introductory Remarks.

WHEN the Nestorian Patriarch first arrived in the province of Oroomiah, and for some months subsequently, he professed to entertain the most friendly feelings towards the mission. Early in the year 1843, however, it became apparent that he was about to assume a different attitude. The first hostile movement was sedulously concealed from our brethren. This was an effort to prejudice the Russian Consul at Tabreez against them, by a formal communication addressed to that functionary, in which Mar Shimon says: "The origin and cause of all those disorders among the Nestorian people were the Americans. They have turned out of the way the entire people who reside in the villages of Oroomiah, and they are now doing it. Not a minute are they easy and quiet. Schools are opened, where they give instruction. They have deceived the people, and are still deceiving them. If these aforesaid Americans represent and declare and affirm to the contrary, it is a falsehood and a lie. If a little time more pass on in this way, the whole of the said nation will be overrun, and the Nestorian religion will have taken its departure." This appeal, however, failed to produce the effect which Mar Shimon desired; the Russian Consul having taken no notice of it whatever.

Through the kindness of the British Consul at

Tabreez, our brethren were apprised of the step which the Patriarch had taken; but when they told him what they had heard, he endeavored to gloss over the transaction, and convince them of his unabated regard and his cordial good wishes. But in the latter part of April, he began to throw off all disguise; and he soon commenced a regular onset upon the mission. The first point of attack was the seminary, under the care of Mr. Stoddard. He next endeavored to withdraw the native assistants from all sympathy and co-operation with the missionaries, at one time calling into exercise all his powers of persuasion, and at another time uttering the most formidable comminations and reproaches. Some account of his mode of procedure in such cases will be found in the last number of the Herald, (p. 415.) What was there said respecting his treatment of Deacon Guergis and Priest Dunka, and the exclusion of Priest Eeshoo's child from the rites of sepulture in the only Nestorian burying ground in the city of Oroomiah, will render it unnecessary to enlarge upon this topic.

The schools under the care of our brethren, as was to be expected, arrested the attention of the Patriarch at an early day. Though his people were deriving very great advantages, in many ways, from the educational system introduced by the mission, he recklessly determined to deprive them of all these advantages, without making any other provision for their moral or intellectual improvement. He first sent to Geog Tapa, requiring the leading men to use their influence to disband the schools in that village; instead of such a reply as he wished, however, he received a respectful but decided remonstrance. The Priest of Charbash, being also the teacher of a school in that place, was subsequently ordered to suspend his labors as an instructor, and to discourage the preaching of the gospel. To this demand, the Priest, though not a pious man, made the following answer: "Please your Reverence; then let a paper be drawn up, with your seal upon it, saying, 'I forbid the bishops, priests and deacons any more to preach the gospel of our Lord Jesus Christ, and that the children be taught no more to read; and that I, Mar Shimon, take it upon myself to answer for all this before the judgment-seat of Christ.' Give me such a paper, that I may be relieved of all responsibility in this matter." Such a paper the Patriarch did not give; but on the 17th of July he went to the school in person, (the first village school which he ever visited officially,) and, in a rage, saluted the Priest as "the evil one," frightening away the children. The priest replied, "Does it become one so holy as you are to revile?" It will be seen by an extract on a subsequent page, that this bold ecclesiastic has since received a gross indignity from the servants of Mar Shimon. The case of Priest Solyman, who refused to close his school,

though ordered so to do by the Patriarch, and was consequently subjected to the *bastinado* on a false accusation, and was afterwards insulted and beaten by a tool of Mar Shimon, was mentioned in the last number of the Herald.

Without going into greater detail, it will suffice to say, that the Patriarch endeavored to arrest the entire missionary work among his people. The schools must all be closed; the preaching of the Word must cease; and even the missionaries, who had done so much for the Nestorians, must be driven away. In regard to the means which he employed to accomplish his purpose, he seems to have been perfectly unscrupulous. In one instance, having collected around him some of his adherents, he ordered them to go and break up the schools in Geog Tapa. They replied, "Do you wish us to use violence?" "Yes," said he, "if the Mohammedans will permit it." And the extracts now published show very clearly, that there was nothing which Mar Shimon was not ready to do, provided only that he could thereby destroy the mission.

It should be stated, however, that there were times when the destructive efforts of the Patriarch were intermitted. In the latter part of May, he received a letter from David Khan, the Governor of the Nestorians, then at Tabreez, rebuking him for his conduct towards the mission, and advising him to desist from his opposition. Such was the effect of this letter on Mar Shimon, that he professed to regret his past course, and made overtures of peace to our brethren. They on their part seem to have done all which they could do, as faithful servants of the Lord Jesus Christ, to restore amicable relations; but it was to no purpose. And from that time forward he became more and more reckless, scattering his anathemas on every hand, going so far even as to excommunicate Mar Yohannan, whom he called "a second Judas," and abetting measures of the extremest lawlessness and violence.

It is a very fortunate circumstance, that Deacon Isaac, the most intelligent and influential member of the patriarchal family, has taken the side of truth and righteousness from the first. When Deacon Guergis was treated with so much indignity on the 4th of May, this brother of Mar Shimon, deeply grieved by the conduct of the latter, called him into another apartment, and said to him, "Go, and preach the gospel. It is God's truth. He will support you; and the missionaries will pray for you. You need not be afraid." And he subsequently left the house of his brother, and went to reside in a village in the diocese of Mar Yohannan. So indignant had he been at the conduct of Mar Shimon, prior to his removal, and so earnest in opposing him, that, to use his own language, he had been "living in the fire, and could stand it no longer." And when the Patriarch sent messengers to the villages on

the Plain, ordering the discontinuance of the schools, and interdicting the preaching of the gospel, Deacon Isaac sent a priest into the surrounding region to exhort the people to pay no sort of regard to his brother or his commands.

That the readers of the Herald may better understand the position into which our brethren have been thrown of late by the measures of Mar Shimon, and may have a clearer idea of his character, a few extracts will be published from a recent communication, drawn up by Mr. Perkins in their behalf.

Devices of the Patriarch.

August 25. Mar Shimon has visited the village of Supergan, about twenty-five miles distant from the city, the present week; and from that point he has sent messengers to most of the villages of Mar Yohannan's diocese, summoning the Nestorians before him, to sign a written obligation that they will stand by him and sustain him, in all circumstances and at all hazards. Many of the people, under the influence of superstitious awe, have set their names to such an obligation.

Flushed with his success in thus overawing the villagers, Mar Shimon threatened one man with his anathema, if he did not remove a girl (who is his relative) from our female seminary; enjoining on him, as it is said, that if he could not induce her to leave the school, he should kill her on the spot. This girl has resided in the families of our mission from her infancy; her widowed mother having brought the child with her, when she was engaged to nurse the twin daughters of Mrs. Grant, a little before her death, about ten years ago. The man thus threatened has made several efforts to induce the girl to leave the school, by false pretences, saying that her brother is sick, &c., as well as by threats, going personally upon the premises of the mission for that purpose; but his efforts have not met with success.

Under date of August 26, Mr. Perkins mentions an understanding which the Patriarch seems to have had with the Ex-governor of Oroomiah and the Mohammedan nobles, to the effect that he would resist the endeavors of the European embassies in Persia to improve the civil condition of the Nestorians, while they, on their part, should aid him in his warfare on the mission. Mar Shimon is reported to have averred, that he had in his possession an order, received directly from Mohammed himself, decreeing that the Nestorians must remain in sub-

jection to the Mohammedans forever. "What business then," added the Patriarch, "have these European ambassadors to attempt to rescue them from this subjugation?"

Lawless Proceedings.

27. I was informed to-day that Deacon Tamo was pursued on his way to the Mountains, after a recent visit here, by persons in Tergawer, who had been commissioned by Mar Shimon to murder him on the road. Deacon Tamo received intimations of such a design, (which came directly from the Patriarch's household,) before he left Oroomiah. We are thankful, however, to learn that this faithful servant of Christ was not overtaken at the place contemplated for the bloody deed, and has passed on toward his home in safety.

28. Mar Shimon went to Charbash to-day; and while there his servants fell upon Priest Benjamin, the teacher of a school in that village, as he was walking in the street, rudely beat him, and wounded his hand with a dirk. The ruffians then rushed to the priest's house; and, finding the door closed against them, they ascended the roof, tore up a portion of it, and insulted other members of the family within. On their return to the city, the servants of Mar Shimon (who were partially intoxicated) entered the gate of our mission premises; and one of them fell to beating Mar Yohannan and his brother Joseph, and Priest Dunka, who happened to be sitting within the gate. They were also proceeding to other acts of violence, when the cry of murder was raised, and a great crowd of excited Nestorians gathered in the street in front of our gate; and the prospect of a mob seemed so threatening that Doct. Wright went to the acting Governor for a guard, which was immediately furnished, and the disturbance was thus for the time quelled. Just at this juncture a messenger arrived from Tabreez, bringing an order from the heir apparent, the ruler of Azerbaijan, directing the Mohammedan authorities here to allow no person to molest us, or any individual in our employment. We trust that this order will contribute much to our security.

The mission proposed to the acting Governor, that instead of apprehending the servants of the Patriarch, for the outrage described above, he should merely report the case to his superior at Tabreez; which he promptly did. But Mar Shimon, expecting that they would be called to an account, sent to several villages, and collected a

large body of Nestorians, who made some disturbance before the mission premises.

A Snare for Mar Yohannan.

29. A considerable number of Nestorians who are under the influence of Mar Shimon, went to the Agha Majood, the chief doctor of the Mohammedan law in Oroomiah, and tried to induce him to have Mar Yohannan taken before him, to be tried on his faith; with the design of having him say whether he were a Nestorian or a Protestant, and intending, should he reply that he was a Nestorian, to have him put under bonds implicitly to obey Mar Shimon in all things, and, should he reply that he was a convert to Protestantism, to have him prosecuted as a proselyte, on the strength of the law of the land against proselytism. The moollah sent to Mar Yohannan to appear before him, that he might satisfy himself whether there was any thing wrong in the matter; but Mar Yohannan, not wishing to place himself in the power of the tools of Mar Shimon, by facing a clamorous, violent mob in the presence of the moollah, waived the summons.

As Mar Yohannan's enemies showed a disposition to annoy him on the following day, he went to the health retreat of the mission, with the intention of waiting till the storm should have passed by.

Sept. 2. The members of our mission have called to-day on the magistrates, and some other principal personages of the city, as a mark of respect, according to custom. Some of our number visited the Agha Majood, the chief doctor of the Mohammedan law, above mentioned. He received the brethren with much kindness, and of his own accord introduced the subject of the complaints that had been made to him against Mar Yohannan, on account of his being friendly to our mission, which gave the brethren a good opportunity to inform the moollah on the subject.

While the brethren were sitting with the Agha Majood, the Patriarch, with a large retinue of Nestorians, presented himself also, on a visit of ceremony and of business. One of his satellites soon began to importune the moollah to institute the investigation before requested in regard to Mar Yohannan, for his disobedience to Mar Shimon, and his adherence to the missionaries. The moollah replied nearly as follows: "These gentlemen (the missionaries) are peaceable

men; the Mohammedans respect them, and are pleased with them. Why then are you falling out with them? You, who are Christians, ought to respect them even more than the Mohammedans." The Agha Majood's strong commendation of the missionaries, and his rebuke of their adversaries, in that public manner, was not a little mortifying to Mar Shimon and his party. After the brethren had left, the Patriarch requested the moollah to give him a letter to Tabreez, to make interest for him there; but the request was refused.

The mission acknowledge the kindness shown them by several Mohammedans; "and the friendly feelings extensively cherished by that class have been developed in an interesting manner."

Success of Mar Shimon.

4. For a day or two Mar Shimon has been calling large numbers of Nestorians to him, and requiring them to place their seals on a blank sheet, which he designs to fill out to his own satisfaction with some representations to government, after the seals shall have been attached, apprehending that the signers would be reluctant to sanction the document, were its intended contents known. Whoever hesitates to seal the blank paper, is threatened with his anathema!

The following extract will show that the situation of our brethren has been not altogether free from danger.

5. There is a triumph in the camp of the enemy to-day, occasioned by the arrival of some letters from the Governor of Oroomiah, Yahyah Khan, who is now at Tabreez. One of those letters is addressed to Mar Shimon, in which the Governor informs the Patriarch that an order having been issued by the Prince, requiring Mar Shimon to go to Tabreez, he had arrested the process instituted against him; that he was of the ancient line of Patriarchs; and that his people must of course obey him, &c.; and that if he needed aid, he must call on the Deputy Governor. One of the letters was addressed to that Deputy, commending the Patriarch to his kind offices. The third letter was addressed to the Nestorians, exhorting them to obey their Patriarch, promising them protection from civil oppression, &c. It would thus appear that Mar Shimon's scheme of uniting with the Mohammedan nobles to eject David Khan, the Christian Gov-

ernor and civil protector of the Nestorians of this province, on condition that those nobles shall strengthen him in his opposition to our mission and his persecution of the evangelical portion of his people, meets with at least temporary success.

Another evil element has been introduced into this wicked combination. The "Russian Major," who long ago figured so conspicuously here as the tool of the Jesuits, has a pledge from the Mohammedan Governor, that he shall be appointed to act as his Excellency's deputy in superintending the affairs of the Nestorians, on condition that he will aid in ejecting David Khan; and this the Major is exerting himself to the utmost to accomplish, standing by Mar Shimon as his adviser and helper in all his plans and proceedings. The Jesuits would, of course, be glad to see such a man placed in a position of influence over the Nestorians.

It would not be strange if Mar Shimon should now commence a more active course of persecution than at any previous time, relying on his political allies. And on the other hand, it would not be strange if his attempting thus to interfere with the political affairs of his people should, in the end, bring him into serious difficulty; particularly as he is a refugee from Turkey, and not a Persian subject.

Further Developments.

Under date of September 9, mention is made of a letter, addressed to the people of Charbash, in which the Patriarch says: "Whoever goes, without permission of Mar Shimon, Catholicos, to the missionaries, all his property shall go to the Government and to the rulers of the country, according to the universal Syrian verdict." And again he says: "Whoever shall depart from the commandment, and go after the missionaries, do not give him a salutation of peace, and receive not his salutation. Let nothing of his be mixed with your affairs. A curse shall come upon his head; and he shall be accursed with the curses which our Lord denounced on Judas Iscariot." In the same letter, he declares Priest Sergis to be accursed, because he did not oppose his son's teaching a school for the mission.

11. Two sheriffs arrived yesterday from Tabreez, with orders from the Heir Apparent to take several Nestorians (who have been most active in aiding and abetting Mar Shimon in his violent course) to that city, and giving the Patriarch the alternative of going there

also, or returning at once to Turkey. The political game which is now playing, probably renders him more obnoxious to the European Consuls at Tabreez, than the religious persecution he has attempted, however strongly they may disapprove the latter, and however much they may have apprehended that it might result in something tragical in regard to our mission. It is stated to us by Mr. Stevens, the English Consul, as a well ascertained fact, that Mar Shimon has united his interests with the French Jesuits; and that they have applied to the Pope for a pension for him, with the hope of making use of him to cast their net over all his people. It is favorable for us, we trust, that the authorities of the country will thus have to deal with Mar Shimon as a political meddler, no less than as a religious persecutor.

Interview with the Chief Moollah.

The subjoined extract will throw additional light upon the course of events at Oroomiah.

The Patriarch, and some of the persons ordered to go to Tabreez, went to the chief moollah to-day, and most earnestly appealed to him for help in their emergency. They had a company of some fifty or more Nestorians with them, headed by the "Major," who declared that they, and scores and hundreds more of their people, would leave their homes and their business, and go to Tabreez, if the Patriarch were required to go. In view of the existing and prospective tumult, the chief moollah sent two Sayeds (supposed lineal descendants of Mohammed) to our mission, proposing that we should come to some reconciliation with Mar Shimon, that should, if possible, supersede his going to Tabreez. We replied by proposing to wait on the chief moollah ourselves, this afternoon, to converse with him on the subject.

At the hour appointed, we went to see the moollah. We introduced the subject of our visit by stating to him, that Mar Shimon had commenced the war on us; that he had repeatedly made false representations against us to the Russian Consul, and that, failing to obtain a hearing there, he had subsequently been attempting violent outrages upon us and those in our employ; that we had merely reported our sufferings to those whose protection we enjoy at Tabreez, making no request that the offenders should be punished; that in view of the facts as represented, the English Consul, unsolicited by us, had complained to the

Prince, who had ordered these men to appear before him and give account of themselves; and that we have now no right whatever to interfere and interrupt the process, which his Royal Highness had commenced against them.

By this time Mar Shimon and his throng of Nestorians, chiefly ignorant men of the "baser sort," (there being hardly an ecclesiastic or reader among them,) came before the chief moollah; and soon the acting Governor also made his appearance, probably by a concerted arrangement, after it was known that we had proposed to call there at that time. A large number of moollahs and other influential Mohammedans were also present; and a strong effort was made by these Mussulman dignitaries to draw us into a parley with Mar Shimon and his Nestorians, many of whom were clamorous and boisterous, and some of them highly enraged. One of those Nestorians, for instance, cried out at the top of his voice, "I will never exchange my religion for that of a Jew." And another, to fan the rising excitement, said, "These are the men who have brought David Khan here, to teach us to rise in the faces of our Mohammedan masters."

The chief moollah and his associates, whose sympathy seemed now to be decidedly and strongly with Mar Shimon, doubtless on political grounds, continued to urge that we hold a conference with the Patriarch, and refer the decision of the matter to them; but we knew Mar Shimon too well to hope for success from such an effort; and faint was the hope of our obtaining justice from the Mohammedan tribunal assembled, had we been inclined to refer our difficulties to it for settlement. And after sitting an hour, in an open court, in the midst of this crowd and noise, and declining to touch the matters in dispute as often as we were urged to do so, we finally took our leave of the high moollah, who proposed to write to the authorities at Tabreez, stating that he had made an effort to have the case adjudged here, to which we did not accede. We made no objection to his proposition to write in that manner. Something was said by our attendants, as we retired, of the probability of our being stoned; but no serious disturbance occurred.

Mar Shimon Rebuked.

The Patriarch often affirmed, during the earlier stages of his warfare upon the mission, that he had the countenance and support of the Russian

Consul. From the paragraph which follows, it will be seen how much reason he had for the allegation. The date of the extract is September 11.

Quite providentially an open letter reached us to-day from the Russian Consul at Tabreez, addressed to Mar Shimon, in which the Consul sharply rebukes the Patriarch for having used his name, without any authority for doing it, to sanction his course of persecution. This letter was delivered to the acting Governor, who directed his meerza to read it in our presence to the great crowd assembled before the chief moollah, to the no small mortification of Mar Shimon, who was compelled to receive the rebuke in that public manner.

Most of the following day was spent by the Patriarch in going from place to place, to obtain affidavits from the moollahs against the mission, with the design of carrying them to Tabreez.

Mar Gabriel.

13. Mar Shimon seems almost wholly forsaken by the ecclesiastics of Oroomiah. Mar Gabriel, the Bishop who has been the last to abandon him, has finally withdrawn; and among the rabble that now promenade the streets with their Patriarch, there is hardly a reader. Mar Gabriel came up to our health retreat on the mountain two days ago, professing to feel heartily sick of any connection with Mar Shimon. We have much occasion to recognize the hand of God in this withdrawal of support from him, on the part of the ecclesiastics, at an hour when he most needs their aid to sustain him.

The new King.

News of the death of Mohammed Shah, the King of Persia, arrived at Oroomiah on the 14th of September. This must be regarded as a very important event; and it may have a bearing upon the labors and success of the mission. The successor is described as follows:

The eldest son of the Shah, Nazir-idin Meerza, a young man about twenty years old, who has for the last year been the Prince Governor of Azerbaijan, now becomes King. He has hardly an established character as yet, except for his love of the pleasures of the chase; and we cannot predict, with much certainty or probability, what will be the character of his reign. We will trust, however, that the Lord, in whose hand the King's heart is, may incline him to

do better than any of his predecessors. In this day of wonderful events, favoring peace on earth and good will to men, it would argue a lack of faith in us, not to trust in the King of kings and Lord of lords at such a moment.

The confusion consequent on such an event in Persia interrupts, for a time, the regular transaction of public business; and the going of Mar Shimon to Tabreez will, on this account, be deferred. The same event also displaces from the government of Oroomiah, Yahyah Khan, with whom Mar Shimon has been forming a political alliance, to strengthen himself for more active persecution. The Lord, who is "wonderful in counsel and excellent in working," will, we may rest assured, arrange all events and control all influences affecting his cause in the best possible manner.

The intelligence of the death of the King having been made known here this morning, a company of Nestorians, under Mar Shimon's influence, and encouraged by a moollah, fell to beating the Prince's sheriffs, who are here to summon the Patriarch and his offending comrades to Tabreez. The assailants demanded back from the Sheriffs the government fees which had been taken, foolishly supposing that they might with impunity abuse the servants of the Prince, on the event of his being suddenly elevated to a King!

Owing to the state of the country, consequent upon a change of "the powers that be," the sheriffs sent from Tabreez to summon the offending Nestorians to that city, resolved to return without their prisoners; the acting Governor placing the latter under bonds for their appearance, &c.

Feelings of the Ecclesiastics.

It has been already stated, that the mission in their difficulties with the Patriarch have had the sympathy of the Nestorian ecclesiastics. Indeed, the most intelligent and respectable portion of the community appear to be generally on their side. The following paragraph shows a willingness to be known as the avowed friends and defenders of the mission, which, from some at least, was hardly to be expected.

The four bishops of Oroomiah, and nearly all the priests and deacons, and many of the leading people among the Nestorians of the province, are uniting in a representation to the Persian Government, very commendatory of the character, objects and labors of our mission,

which can hardly fail strongly to counteract the misrepresentations that Mar Shimon may have prompted the rabble of his people to make, and induced the Mohammedan nobles and priesthood to endorse. The cheerfulness with which the body of the Nestorian ecclesiastics of Oroomiah thus came forward to the aid of our missions, at a time when they might embarrass us by taking a different stand, is truly gratifying. It is also a matter of unfeigned thanksgiving to God, that those among the Nestorians whom we have regarded as pious, with scarcely an exception, stood by our mission nobly in the face of trial and reproach, and have manifested much of the spirit of Christ during all Mar Shimon's violent career; and many whom we do not regard as pious, have also manifested a decision in favor of right, which we could not have anticipated in these circumstances; a very satisfactory demonstration that light and truth have taken a strong and extensive hold upon this people.

Kindness of Mr. Stevens.

In closing his communication, Mr. Perkins acknowledges the great kindness shown to the mission by Mr. Stevens, the able British Consul at Tabreez.

We have not as yet applied formally to any European functionary, for interference in our favor, during our troubles from Mar Shimon. Had we done so, we might have felt obliged to call on the Russian Consul at Tabreez, or the Russian Ambassador at Tehrân, whose nominal protection we have. But Mr. Stevens, though we are not under English protection in form, hearing of the facts in regard to Mar Shimon's persecutions through us and others, from time to time, took up the matter, of his own accord, and acted with the promptness and efficiency which we have stated. You may not be aware that Col. Sheil, the (papal) English Ambassador, who refused to protect us several years ago, is now in England, on leave of absence. Col. Farrant, whom he left in charge of affairs at Tehrân, is a Protestant gentleman, and, for aught we know, friendly to our mission.

It is quite providential that Mr. Stevens, the man whom the English Government sent to Mosul to arrange the affairs of the Mountain Nestorians, after the massacre in Tiary, and who there became thoroughly acquainted with Mar Shimon, and deeply impressed with his

bad character, is now placed at Tabreez, as representative of the British Government, as if on purpose to face the Patriarch, and, if possible, check him in his iniquitous career in Persia. Col. Farrant, the British representative at Tehrân, also knew much of Mar Shimon at Mosul. The Patriarch has shown such open and flagrant indignity to the English Government, in all its unwearied efforts to help him and his people, that many British functionaries, in Turkey and Persia, now feel a deep interest in regard to the persecution he is practicing, and would be ready to do all in their power to arrest it, on general grounds, as well as from their kind regard to the safety and success of our mission. Had it not been for Mr. Stevens's interference in our behalf, we might, not improbably, have been mobbed, and perhaps have passed through frightfully tragical scenes, before this time.

Recent Intelligence.

SYRIA.—From a letter of Mr. Smith, dated October 27, it appears that the persecution of the Protestants at Hasbeiya had ceased, and they were enjoying entire religious liberty.

CONSTANTINOPLE.—Mr. Van Lennep says, under date of November 5, "Mr. Hohannes was licensed to preach a fortnight ago, and is actively engaged among his people." This brother has resided some time in this country, preparing himself for the work unto which he is now formally set apart.

NESTORIANS.—Under date of September 29, Mr. Stocking writes: "Mar Shimon left here on the 20th instant for Marbeshoo; where he still remains, watching probably the movements of the Government in relation to himself. We are thus, just now, released from the annoyances of this man. The hostility, however, which he has awakened into activity on the part of some of the people, still shows itself in their refusing to salute our friends. But I do not anticipate any permanently serious hinderances to our labors, arising from his opposition. On the other hand, we may hope and expect that the Lord will overrule it, as in other cases, for good." In the same letter Mr. Stocking says that an order had come to Oroomiah, requiring the old Governor, now re-appointed, to take pledges from certain adherents of Mar Shimon for their future good behavior. Another order enjoined the punishment of two of his servants, who entered the mission premises, &c. Our brethren had been informed that the Turks were about to advance

against Nooroolah Bey, with the design of taking him to Constantinople. Should this event actually occur, Mar Shimon, being relieved of the presence of his old enemy, may remain in the Mountains, in compliance with an invitation already received from his people.

CANTON.—Mr. and Mrs. Williams arrived at Hongkong, September 4, after a pleasant passage of ninety-four days. They reached Canton, Sept. 15.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
N. Bridgeton, Cong. ch. and so.	19 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
New Sharon, La.	5 00
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Bristol, Cong. ch. and so.	13 00
E. Thomaston, Cong. ch. and so.	31 00—44 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Limerick, Mr. Freeman's cong.	12 00
	80 00
East Machias,	75
	80 75

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Cheshire co. Aux. So. W. Lamson, Tr.	
Keene, La. ed. so. wh. cons. Rev.	
ISAAC ROBINSON, D. D. of Stoddard, an H. M. 73,88; la. Heshbon so. 33;	106 88
Walpole, Cong. ch. and so. 42; m. c. 8;	50 00—156 88
Grafton co. Aux. So. W. W. Russell, Tr.	
Lisbon, A friend,	1 00
Lyme, Cong. ch. and so. 72; E. T. 10; 82 00	
Orford, Rev. D. Campbell,	10 00—93 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Henniker, Horace Child, to cons.	
Rev. D. SAWYER, of Lempster, an H. M.	50 00
Pembroke, Cong. ch.	40 00
Salisbury,	23 00—113 00
Strafford co. Conf. of chs. E. J. Lane, Tr.	
A friend,	10 00
Sullivan co. Aux. So. D. S. Dutton, Tr.	
Acworth, m. c.	18 72
Charlestown,	31 54
Meriden, Ch. and sem.	64 63
Plainfield, Cong. ch. and so.	26 25—141 14
	514 02

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Contrib. at annual meeting,	15 00
Barnet, Cong. ch. and so.	3 00
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St. Johnsbury, 2d do. m. c.	44 34
Walden, La.	14 00—136 34
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, S. Hickok,	25 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Swanton, Benev. so.	18 00
Lamoille co. Aux. So. S. Merriam, Tr.	
Johnson, Cong. so.	11 31
Morrisville, Cong. ch.	7 00—18 31
Orange co. Aux. So. J. Steele, Tr.	
Thetford, Post Mills Village, Cong. ch. and so.	12 00
Orleans co. Aux. So. T. Jameson, Tr.	
Brownington, Indiv.	1 50
Craftsbury, La.	21 00
Holland, Rev. I. T. Howard, 10; cong. ch. and so. 1,12;	11 12

Irasburg, m. c.	4 61
West Charleston, m. c.	3 00—41 23
Rutland co. Aux. So. J. Barrett, Jr. Tr.	
East Poultney, Cong. ch.	32 18
Washington co. Aux. So. J. W. Howes, Tr.	
Stow,	22 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre cong. ch. s. s.	15 00
Windsor co. Aux. So. E. C. Tracy, Tr.	
Springfield, Mrs. L. Barnard,	5 00
	315 06

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No. Adams,	27 00
So. Adams,	13 00
Washington, Cong. so. m. c.	25 00—65 00
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(Of wh. fr. la. benev. so. of Phillips ch. 26,06; a friend, 5; Mrs. McLoud, 1;)	1,044 46
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Dudley, Dr. Bates's so.	64 70
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Georgetown, Cong. ch. and so.	101 50
Manchester, C. H. Tiak,	50 00
Salem, Tab. ch. m. c. 15,30; indiv. 80; Rev. Dr. Worcester, 70; Crombie-st. m. c. 13,22; Rev. A. J. Sessions, 20;	198 52—350 02
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Newburyport, Dr. Dimmick's so. gent. and la. (of wh. fr. Nathaniel Smith, wh. cons. Mrs. NATHANIEL SMITH an H. M. 100;)	270 02
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Conway, An indiv. 20; m. c. 2; s. s. 21,17;	43 17
Hampden co. Aux. So. C. Merriam, Tr.	
Brimfield, Lucy Bishop, to cons. Solomon HOMER an H. M.	100 00
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Chicopee Falls, ELIAS CARTER, wh. cons. him an H. M.	100 00
East Granville, Coll. 25,07; m. c. 21,61;	46 68
East Longmeadow, Coll. 36,40; James and Louisa, 26c.;	36 66
Ireland par. 13,08; New City, m. c. 4,25;	17 33
Monson, Gent. 30,80; Mrs. S. V. N. 10;	40 80
North Wilbraham,	21 00
South Wilbraham, Coll.	18 50
Southwick, m. c. 21; coll. 15; a friend, to cons. Rev. HENRY COOLEY an H. M. 50;	86 00
Springfield, S. ch. m. c. 53,38; bal. of coll. 26,62; Indian Orchard, m. c. 17; Hill so. m. c. 31,76;	198 76
Tolland, Coll.	23 67
W. Springfield, m. c.	113 82—846 65
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, Faculty and students of Amherst coll. 70; Busy bee so. of 1st cong. so. for Doct. Scudder, Madras, 50; N. eh. 56;	176 00
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Hadley, J. B. Porter, wh. cons. SUSAN P. PORTER an H. M.	100 00—291 00
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Douglas, m. c.	14 00
Uxbridge, Coll. 40; m. c. 42; la. 118; wh. cons. WARREN LACKEY and JOHN W. CAPRON, H. M.	200 00
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Coll. at ann. meeting,	22 85—240 85
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Harvard, Asso.	105 21	East Hartford, Gent. 162,23; la.	
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Townsend, Cong. ch. and so.	34 55	1,482 75; W. B. 35;	1,507 75
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		West Hartland, A friend,	1 00-1,897 79
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		Glasterbury, NORMAN HUBBARD,	
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		bury so. m. c. 20,22; la. 19,11;	139 33
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		Middletown, 1st so. gent. and la.	81 00
		New Britain, S. cong. ch. a friend,	5 00
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		50; la. 63; m. c. 32; young la.	
		Eunee so. 27; Rev. J. Brace, 10;	
		L. C. Brace, 10; L. S. Deming, 12;	
		L. Luce, 10; M. Kellogg, 10; R.	
		Wells, 10; Anna Camp, 10; E.	
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		c. 31,20; s. s. 1,95;	69 60
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		m. c. 49,43;	86 46
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		lon, 20; John Anketell, for Edward A.	
		Anketell, do. 20; Rev. Dr. Goodrich, wh.	
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		in Mr. Chandler's family, Madura, 20;	1,035 67
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		nev. asso. 15;	32 33
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		M. 100.) 150; 2d so. gent. (of wh.	
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		C. COMSTOCK of Reading an H. M.	
		50; Charles Johnson, to cons.	
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		indiv. to cons. WILLIAM AITCHIN-	
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Shirley, do. 25 15
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Stamford, A friend, 20 00
Stanwich, Miss H. Reynolds, 3 00-441 06

Windham co. South, Aux. So. Z. Storrs, Tr.
Plainfield, Gent. 40; la. 62; m. c. 18; 130 00
Sterling and Voluntown, La. 22 00—142 00

A friend, wh. cons. Rev. E. WOODBRIDGE
Cook of Haddam, an H. M. 50 00

Legacies.—New Britain, Elijah Francis, by
Romeo Francis, Ex'r, 25 00

6,747 39

RHODE ISLAND.

Kingston, cong. ch. 14; Little Compton, Mr.
Beane's so. m. c. and s. s. for *Alfred Gold-*
smith, Ceylon, 20; Slatersville, cong. ch.
and so. (of wh. fr. m. c. 45; Sarah D. Lock-
wood, for Sarah D. Lockwood, Ceylon, 20;
Amelia D. Lockwood, for *Amelia D. Lock-*
wood, Ceylon, 20; indiv. 10;) wh. and prev.
dona. cons. WILLIAM H. SEAGRAVE, GEO.
JOHNSON and ELAM C. KNIGHT of Slaters-
ville, H. M. 260; A. D. Lockwood, to cons.
BENONI LOCKWOOD, Jr. an H. M. 100; 394 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.
C. S. Little, New York, Tr.
Albany, 3d Ref. D. ch. (of wh. to cons. Rev.
WILLIAM CAMPBELL, D. D. an H. M. 50;) 75;
Bacon Hill, Ref. D. ch. 15, 98; Beaver-
dam, 1st do. 12; Bushwick, do. 12, 50; Cox-
sackie, 2d do. 17, 75; Cumlie, do. 8;
Esopus, m. c. fem. miss. so. 4, 58; a lady,
1; Fishkill, Mrs. H. Dubois, 20; Flushing,
s. s. miss. so. for Dr. Scudder, 24; Fort
Miller Ref. D. ch. 6, 69; Ghent, Miss Van
Alstyne, 5; Glenville, 1st Ref. D. ch. 61, 73;
Kingston, do. 22, 10; Ref. D. ch. 61, 45;
Linthgow, do. 7, 90; New York, evan.
miss. chapel, 5; Ref. D. ch. 21st-st. 29;
do. Green and Houston-st. 6, 90; T. Fro-
linghuysen, 50; C. H. A. 1; New Scotland,
a fam. 15; Nyack, Ref. D. ch. 5, 14; Pom-
pton Plains, do. 17, 30; Prattsville, do. to
cons. Rev. A. V. WYCKOFF an H. M. 50;
Sand Beach, do. 12; Schuylerville, s. s. 15;
Shawungunk, A. B. R. 3; Stuyvesant Ref.
D. ch. 60; Tivisnoek, do. 58c.; Village
Schoharie, do. 20; Warwick, do. 18, 50;
ded. prev. ack. 614, 11; 49 99

Buffalo and vic. J. Crocker, Agent.
Buffalo, Lafayette-st. pres. ch. m. c. 17 00
Clarence, Pres. ch. 45 00
Sheldon, do. 18 23—80 23

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. m. c. 11 00
Geneva, Pres. ch. Mrs. S. E. Hopkins, 20 00
Hammondsport, Pres. ch. 52 00
Hector, s. s. coll. 2 00
Lakeville, Pres. ch. 34; youth's asso.
32; wh. cons. Rev. CHARLES RICH-
ARDS an H. M. 56 00
Prattsburgh, Pres. ch. 65; W. G.
Downs, to cons. Rev. B. C. SMITH
an H. M. 50; 115 00
Pultney, Pres. ch. 16 00
Red Creek, Wolcott, 2d pres. ch. 13 38
Rock Stream, Pres. ch. 16 00
Starkey, Mrs. E. Ayres, 3 00
Trumansburg, Pres. ch. 33 00
Waterloo, Pres. ch. 35; m. c. 7, 04; 42 04

379 42

Ded. disc.

23—379 14

Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 102, 98; E. B. Day,
150; Mrs. Mary B. Day, 55; H.
Whittlesey, 20; 327 98
Lexington, Pres. ch. 10 00—337 98
Monroe co. and vic. E. Ely, Agent.
Brookport, Pres. ch. 73 00
Rochester, Brick do. to cons. GEORGE
BYINGTON an H. M. 100; s. s. for
Lucy Ann Dinoll, Ceylon, 20;
Washington-st. ch. s. s. for G. W.
Parsons and Maria T. Hickok,
Ceylon, 40; 160 00—233 00

New York City & Brooklyn Aux. So. J. W.
Tracy, Tr.
(Of wh. fr. a friend, 200; Theol. sem. so.
of inq. 3, 55; s. s. miss. so. of Allen-st.
pres. ch. to ed. a child at Gaboon, Africa,
15; Charles Gould of the Bleeker-st.
ch. 25;) 858 51

Oncida co. and vic. Aux. So. J. Dana, Tr.
Bridgewater, Pres. so. 4 00
Deerfield, C. Preston, 10 00
Kirkland, 2d cong. ch. m. c. 8 00
Redfield, A. Johnson, 5 00
Sangersfield, Pres. ch. 31, 17; Abner
Townsend, 50; 81 17
Utica, Cash, 50; 1st pres. ch. m. c.
23, 41; 73 41—181 58

Otsego co. Aux. So.
Cherry Valley, Pres. ch. m. c. 14, 92;
D. H. Little, to cons. Mrs. JULIA
SELTIE an H. M. 100; 114 92
Fly Creek, A. North, for the Albert
North sch. Ceylon, 30 00—144 92
Syracuse and vic. J. Hall, Agent.
La Fayette, Cong. ch. 33 29
Watertown & vic. Aux. So. A. Ely, Agent.
Rutland, Cong. ch. 14 00

2,312 64

A friend in the country, 100; a friend, 6;
Binghamton, pres. ch. fem. miss. so. 26;
Cambria, cong. ch. 30, 55; Charlton, T.
Kirby, 5; A. H. 2; Chazy, pres. ch. 18;
Chester, do. m. c. 14; Colchester, coll. 13;
Cutchoque, pres. ch. 10; East Avon, Mr.
Walworth's ch. 10; Elba, Mr. Corwin's ch.
and so. 70; Ellenville, s. s. for Doct. Scud-
der, 12; Huron, 1st pres. ch. 28; Lincklaen,
1st cong. ch. 13; Marion, J. B. 2; Nap-
aock, savings banks of s. s. 8, 25; Northville,
cong. ch. 25; Oswego, mems of 1st pres.
ch. 109, 30; Peterboro', N. H. 5; Rome, 1st
relig. so. (of wh. fr. G. 2, 50; H. 5; Mrs. G.
5;) 52, 31; Saratoga Springs, Dr. Chester's
ch. R. H. Walworth, 30; W. L. F. Warren,
20; N. B. Doe, 20; G. M. Davison, 20; Mrs.
M. Beach, 10; Rev. Dr. Chester, 10; indiv.
37, 41; Schaghticoke, pres. ch. and so. 30;
So. Middletown, 1st pres. ch. benev. so.
18, 50; Ticonderoga, cong. ch. m. c. 5;
Troy, Van Wyck Wickes, 15; Walton, 1st
cong. ch. 1, 50; Winfield, S. B. 3; Mrs. H.
B. 2; 773 72

773 72

Legacies.—New Hartford, Jesse Olmsted, by
E. Ely, 400; Watertown, Job Sawyer, by
John G. Dresser, Ex'r, 20; 420 00

3,506 36

NEW JERSEY.

By C. S. Little, Tr.
New Brunswick, 1st Ref. D. ch. m. c. 17, 38;
Raritan, 2d do. miss. s. s. so. to cons. Rev.
T. W. CHAMBERS an H. M. 50; 67 38
Bloomfield, Franklin s. s. miss. so. for Mr.
Baldwin, Fuh-chau, 4, 32; Fairton, pres.
cong. a bal. 9, 37; Morristown, 2d pres. ch.
Mrs. C. B. Arden, 100; Newark, 2d pres.
ch. 300; Miss Jane Ward, wh. cons. Mrs.
S. W. CORBIT an H. M. 100; young people
miss. so. (of wh. for a hea. child, 20;) 119, 75;
New Brunswick, Bethel s. s. 2, 50; Shrews-
bury, pres. ch. 3; S. S. 2; So. Orange,
pres. ch. 78; Sucksunny, 1st pres. ch. wh.
cons. Rev. J. KIRBY DAVIS an H. M. 71, 50; 790 44

857 82

PENNSYLVANIA.

By C. S. Little, Tr.
Philadelphia, 3d Ref. D. ch. 200 00
A friend, 200; anon. 40; Bethany, pres. ch.
m. c. 3; Franklin, Mrs. C. C. Lines, 5;
Gravel Run, ch. 4, 63; Mt. Pleasant, pres.
ch. 28, 71; Northern Liberties, 1st pres. ch.
70, 95; Northumberland, J. P. 10; Phila-
delphia, 1st pres. ch. Rev. A. Barnes, 100;
G. F. Dale, wh. and prev. dona. cons. Mrs.
ELIZABETH S. DALE an H. M. 50; J. Bay-

ard, 55; T. Biddle, 25; H. J. Williams, 45; J. W. Paul, 35; E. S. Wheelan, 20; J. Murphy, 20; J. McLanahan, 20; J. S. Kneedler, 25; T. Roney, 20; T. Harris, 15; R. Davis, 20; S. S. 10; J. C. D. 10; J. D. 10; A. T. 10; E. H. B. 5; R. E. M. 5; J. L. 5; J. L. 5; Cash, 4; indiv. 5; la. (of wh. fr. Mrs. E. P. Wilson and Miss Sydney Paul, to cons. Rev. EDWARD ALLEN of Belvidere, N. J., Miss THEODOCIA P. SMITH and Miss ELIZABETH D. PAUL, Philadelphia, H. M. 300.) \$55; Clinton-st. ch. G. W. Fobes, 50; J. Bruen, 30; N. B. Thompson, 20; Mrs. Falkner, 20; D. Milne, 10; L. S. Pithian, 10; J. Hunter, 10; G. M. F. 5; indiv. 5; 1st indep. ch. A. M. Weir, 25; Mrs. M. H. Chambers, 25; 5th pres. ch. J. Atwood, 25; W. H. 5; Central ch. three friends, 11; Mrs. J. T. Tucker, 5; Wailuku sch. so. for Miss Ogden's sch. 7; Miss M. L. 5;

Legacies.—Philadelphia, Isaac Dunton, by Ex'rs,

1,804 29

100 00

2,104 29

VIRGINIA.

Norfolk, J. D. Johnson, wh. cons. Rev. JAMES M. KIMBALL, of Portsmouth, an H. M.

50 00

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. Miss Legare,

10 00

NORTH CAROLINA.

Salisbury, Mary Adams, for *Isabel McConnell Cairns* and *James William Cairns*, Ceylon,

45 00

GEORGIA.

Macon, H. Mead,

10 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Batavia, Rev. E. Scofield, 1; Blendon, Mr. Washburn's ch. 7; Central college, ch. 20; sew. so. 3; Cheviot, fam. coll. 3.30; Cincinnati, 2d pres. ch. m. c. 13.36; 3d do. m. c. 4.67; Dayton, 3d st. pres. ch. m. c. 34.50; Fulton, pres. s. s. for Doct. Scudder, 5; Troy, fem. miss. so. 147.10; Walnut Hills, Lane sem. ch. m. c. 8; Miss Kemper's s. s. class, 5; West Union, W. F. Wilson, 10;

261 93

Western Reserve Aux. So. Rev. H. Coe, Agent.

Ashtabula, 56.34; s. s. for *Russell Clark*, Ceylon, 4.67; Austinsburg, 29.30; Centerville, two friends, 3; Chester, 15; Geneva, 13.82; Hudson, Wes. Res. college, 3.49; Rev. H. Coe, 10; Painesville, 1; T. Rockwell, 18; Unionville, two ladies, 75c.; Williamsfield, 33.94; M. Leonard, 10; H. H. Vernon and fam. 10;

207 41

469 34

Gustavus, R. Wakefield, 12; Kinsman, m. c. 10; Mrs. R. Kinsman, 50; Mrs. U. Webb, 10; Mrs. E. Y. 1;

83 00

552 34

INDIANA.

By G. L. Weed, Tr.

Bethany, 2d pres. ch. 1.15; Franklin, pres. ch. 5.25; W. Van Warren, 4; Green Castle, pres. ch. 15.50; m. c. 11.30; la. so. 13.70; Indianapolis, 2d pres. ch. m. c. 21.80; Parkersburg, pres. ch. 1.03; Putnamville, pres. ch. 13; Romney, Misses M. J. M. and C. W. 3.45; Terre Haute, 2d pres. ch. 8.10; Newtown, pres. ch.

98 30

12 00

110 30

ILLINOIS.

By Rev. I. M. Weed, Agent.

Chicago, 1st pres. ch. 60.75; 2d do. m. c. 62; 3d do. m. c. 14.93; Joliet, cong. ch. 13.71; m. c. 14.50; G. W. H. 2; Lisbon, S. C. H. 50c.; Monroe, A. W. H. 5; Palestine Grove, cong. ch. 9; Rockford, cong. ch. 42.87; Rockton, do. 6.47; ded. disc. 40c.;

231 33

Albany, cong. ch. 8; Chicago, 2d pres. ch. 181.35; Collinsville, Mrs. Eliza C. Braley, 4; Ottawa ch. 5;

198 35

429 68

MICHIGAN.

By C. S. Little, Tr.

Unknown,

10 00

Adrian, 1st cong. ch. 45; Cassapolis, D. Sellick, 10; Otsego, Mr. Bliss's ch. and so. (of wh. fr. s. s. chil for children's fund, 1.40;) 21.40; Wheatland, pres. ch. 5; White Pigeon, A. Chapin, 100;

181 40

191 40

WISCONSIN.

By Rev. I. M. Weed, Agent.

Beloit, cong. ch. 41.79; m. c. 45; B. Durham, 20; la. miss. so. 15; juv. miss. so. for children's fund, 43.42; disc. 16c.;

165 05

IOWA.

Keokuk, cong. ch.

3 30

MISSOURI.

St. Charles, pres. ch. m. c.

2 25

TENNESSEE.

Maryville, New Providence pres. ch. 38.50; Pulaski, indiv. 42;

80 50

LOUISIANA.

New Orleans, unknown,

50 00

MISSISSIPPI.

Clinton, pres. ch.

11 25

IN FOREIGN LANDS, &c.

Carlton Place, C. W., Mr. and Mrs. R. Bell, 10; St. Andrews, C. E., pres. ch. m. c. 20; Park Hill, Cher. na. m. c. 19.88;

49 88

Donations received in November, (of which to liquidate the debt, see cover, \$5,852 74.)

\$22,189 80

Legacies,

\$595 00

37 TOTAL from August 1st to November 30th,

\$92,246 90

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November,

\$202 15

DONATIONS IN CLOTHING, &c.

Binghamton, N. Y. A box, fr. indiv. for Mr. Kinney, So. Africa.

Craftsbury, Vt. A box, fr. la. sew. so. for Miss L. S. Hall, Choc. miss.

23 00

Dayton, O. Clothing, &c. fr. fem. miss. so. of 3d-st. pres. ch. for Mr. Byington, Cher. miss.

95 00

Greenfield, Ma. Clothing, fr. D. Marsh and J. P. Rust,

20 00

New Haven, Ct. A box, fr. la. for Alleghany miss.

North Guilford, Ct. A barrel, for Mr. Ives, Sandw. Isls.

Norwich, Ct. 40 reams letter paper, fr. R. and A. H. Hubbard.

Spencer, Ma. A box, fr. fem. char. so. for Doct. Butler, Cher. miss.

40 00

Walnut Hills, O. Bedquilt, fr. Miss Kemper's s. s. class, for Indian miss.

5 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.